

To the right Honourable, Sir Thomas Heneage, Knight, Chauncellour of the Dutchie of Lancaster, vize Chamberlaine to her excellent Maiestie, Treasurer of her royall Chamber, and one of her Highnesse most honorable priuie Counsaile. All happinesse in this life, and in the life to come hartily wished.

B Oth duety, for honourable fauours receyued, and intire affection, the spurre that pricketh forward the verie harshrest conceite: hath imboldened mee to present this treatise to your honours viewe, as a testimonie of good will to shunne the infamous title of ingratitude, as also in some measure to expresse my poore yet unfeyned zeale, the boldnesse of the one (I presume) noble nature wil pardon, the slender habilitie of the other (I hope) the same will accept.

I know howe far from your ho-

A 2 nou-ra-

The Epistle.

norable thoughts, sinister opinions are, that might checke the young springing plants, whose forwardnes promise greater matters to ensue. I know withall, not onely your honorable care to cherish such ende-ours, but also your provident and liberall bountie, in supporting any towardly hope from falling. Ouer faint harted might hee then bee thought, that would dismay when doubt is so worthily remooued.

Then boldly (yet as it becōmeth me in duetie) I reuerently deliuer your honour this simple gift: refer- ring the iudgement both of it and me, to your wonted noble conside- ration. And as your yeeres, so pray I all blessings of heauen may en- crease vppon you, to the comfort of such as haue good cause to loue you.

To

TO THE CHRISTI-
AN READER,
Health.

CVrteous Reader, not many
yeres since a book vvas pub-
lished *Of Christian Exercise,*
appertaining to Resolution:
vvritten by a Iesuit beyond the seas,
yet an Englishman, named M. Robert
Parsons; vvhich Booke M. Edmund
Bunney hauing diligently perused,
committed to the publique viewv of
all indifferent iudgements: as glad,
that so good matter proceeded from
such infected people, and that good
might arise thereby to the benefit of
others. Since the manifestation of
that Booke, the first Author thereof,
named M. Robert *Parsons*, hath enlar-
ged the same Booke, vvith a second
part and nev v Additions, vvherein
hee hath concluded and finished his
vvhole intent of the Resolution, and
that vpon speciall causes, as himselfe
sets dovv in Preface in this maner.

Beeing admonished by the writings of
diuers, that since the publishing of my
first Booke, it hath been mistiked in two
principall points. First, that I speake so
much of good works & so little of faith.
Secodly, that I talked so largely of Gods
iustice,

To the Reader.

justice, and so briefly of his mercie. Beside, conceiuing by the information of manie, that diuers persons, hauing a desire in themselves to reade the former booke, but yet being weake & fearful to be touched so neere in conscience, as they imagined that Book did, durst neuer intermedle therewith, being informed there was nothing in the same wherewith to entertaine themselves, but only such vehement matter of perswasion, as would greatly trouble and afflict them. For remedy of which inconueniencie, I haue framed this second part of that work, & therein inserted diuers chapters and discourses of matters more plausible, & of themselves more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the spur of more earnest motion to perfection.

Hereupon grevv the occasion of his framing his second book: vvhich being perused by sundrie lerned men vvho haue thought it as vvorthy to bee seene as the first, is novv (gentle Reader) presented to thy view: read it indifferently, and iudge thereof, as thou findest occasion.

Of

OF THE MANIFOLD
PERILS THAT ENSVE
to the VVorld by In-
consideration.

¶ And how necessarie it is for euerie
man, to enter into cogitation of
his owne estate.

CHAP. I.

THE Prophets and Saints of
GOD, vvho from time to
time haue beene sent by his The chari-
mercifull prouidence to ad- table pro-
uertise & vvarne sinners of ceeding of
their perilous estate & condition for God by his
sin, haue not onely foretold them of Prophets.
their vvickednes & imminent dan-
gers for the same, but also haue re-
uealed the causes thereof, vvhereby
they might the easier prouide reme-
die for the inconueniences to come.

Such is the charitable proceeding
of our most merciful Lord vvith the
children of men. And among other
causes, none is more generall, or oft-
ner alledged, than the lack of consi-
deration: by vvwhich, as by a cōmon
snare and deceit of our aduersarie,
A 4 most

The danger
of Inconsi-
deration.

2 *Of Inconsideration.*

most men fall into sin, and are holden also perpetually in the same, to their finall destruction and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobilitie and Gentry of Iurie; that gaue themselves to banquetting and disporte, vvithout consideration of their duties tovvards God: repeateth often the threate of woe against them, and then putteth dovvne the cause in these vvords: *The Lute, and Harpe, and Timbrel, & Shalme, & good wine, aboundeth in your banquets, but the workes of God you respect not, nor haue you consideration of his dooings. And then insueth, Therefore hath hell enlarged his soule, and opened his mouth without all measure or limitation, and the stout, and high, and glorious of this people shall descend into it.*

Esa. 5.

The sensual
life of the
Ievvish gen-
trie.

Here are tvvo causes (as you see) and tvvo effects linked together, of these Ievves damnation, the one depending of the other. For as good cheere and sensualitie, brought these men to inconsideration of GODS vvorks & proceedings tovvards sinners: so inconsideration brought them to the mouth and pits brimme of hell. I say, that inconsideration
of

of Gods vvorkes tovwards sinners,
brought them to this perrill, for that
it followeth in the very same place:

*And the Lord of hostes shall be exalted
in iudgement, and our holy God shall be
sanctified in iustice:* as if he had saide,

that albeit you vvill not consider
now Gods iudgements and iustice,
amidst the heate & pleasure of your
feasting : yet shall he, by exercising
the same vppon you heereafter, bee
knovvne exalted and sanctified tho-
roughout the vvorld. The like dis-
course maketh God himselfe by the

same prophet, to the daughter of Ba- *Esa. 47.*
bylon, and by her to euerie sinfull &
sensuall soule, figured by that name.

Come dovne (saith he) & sit in the

dust thou daughter of Babylon thou

hast said, I shalbe a Ladie for euer, &

hast not put vpon thy heart y things

that thou shouldst, nor hast thou had

remembraunce of thy last ende, &c.

Now therfore harken thou delicate

(daughter) which dwellest so confi-

dently, there shal come vpon thee an

euill, whereof thou shalt not knowe

the of-spring, and a calamitie shall

rush vppon thee, from which thou

shalt not bee able to deliuer thee. A

miserie shall ouertake thee vpon the

“ suddaine, which thou shalt not
 “ know, &c.

Holy Ieremie, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Sophonias, and himselfe, (all which Prophets liued within the compass of one hundred yeres) had foretold to be imminent vppon the world:

4. Reg. 15. & not onely to Samaria and the tenne

17. Trybes of Israel, which were now alreadie carried into banishment to the furthest parts of the East, but also to the States & Countries that most flourished at that time, (as by name to Babilon, Egypt, Damasco, Tyrus, Sidon, Moab, and finally to Ierusalem and Iudea it selfe, which he fore saw should soone after most pitifully be destroyed) when he saw also by long experience, that neyther hys words, nor the words and cries of the other fore-named Prophets, could anie thing mooue the harts of wicked men: he brake forth into this most lamentable complaint, *Desolatione desolata est omnis terra, quia nullus est qui recogitet corde.* The whole
 “ earth falleth into extreame ruine &
 “ desolation, for that there is no man
 which

The complaint of Ieremie for inconsideration.

which considereth deeply in his hart. “

This complaint made good Ieremie in his dayes for compassion of his people, that ranne miserably to perdition for want of consideration. And the same complaynt with much more reason, may euerie good Christian make at this time, for the infinite soules of such as perish daily by inconsideration. VVhereby, as by a generall and remediless enchantment, manie thousande soules are brought a sleepe, & doo finde themselves within the gates of hel, before they misdoubt anie such inconuenience, being led thorough the vale of this present life as it were blindfolded, with the veyle of careles negligence, (like beasts to the slaughterhouse) and neuer permitted to see their owne danger, vntill it bee too late to remedie the same. *Propterea Esay 5. captiuus ductus est populus meus, quia non habuit scientiam*, saith God by the mouth of Esay. Therefore, & for this cause is my people ledde away captiue in al bondage and slauerie to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no fore-sight of the times to come, no consideration “



“ of their danger. Herehence floweth
 “ all the miserie of my people, and yet
 “ this is a mysterie that al men wil not
 “ know.

The mystery Will you see what a mysterie and
 of Inconsi- sealed secrete this is? harken then
 deration. how one describeth the same, and
 Job. 4. with what circumstances. Further-

“ more (saith hee) a certaine hidden
 “ word was spoken vnto me, & mine
 “ eare (as it were by stealth) receiued
 “ the veines of his whispering: it was
 “ in the horror of a vision by night,
 “ when dead sleepe is wont to possesse
 “ men: feare came vpon me & trem-
 “ bling, and all my boanes were ex-
 “ tremely terrified. At length a spirit
 “ past by, in my presence, whereat the
 “ haire of my flesh stood vp in hor-
 “ rour. There stood before mee one
 “ whose face I knewe not. His image
 “ was before mine eyes, & I heard his
 “ voyce, as the sound of a soft ayre.

Hetherto is described in what man-
 ner and order this secrete was reuea-
 led; but now what said this vision or
 spirit (think you) at the last? truly,
 he made a short discourse, to proue
 by the fall of Angels for their sinne,
 that much more, *Qui habitant domus*
luteas, & terrenum habent fundamen-
tum,

tum, consumentur velut tinea, et de mane usque ad vespere succidentur: they on to bee who dwell in houses of mortar, (as noted all doo, whose bodies are of flesh) “ and they which haue their foundation of earth, (as most folke of this world haue, that put their confidence in things of this life) they must all consume by little and little, as the cloth doth by the moth, & at length they must vpon the suddaine (within lesse space perhaps than is from morning to night) be cut downe & dispatched, when they thinke least of it. “

And to shew that herein standeth a poynt of high secrecie (I meane to consider & poder well this discourse) hee maketh his conclusion in these words immediately following. *Et quia nullus intelligit, in aeternum peribunt*; And for that few or none of these men before mentioned, who haue such earthly foundations, doo vnderstande this poynt aright, (I Lack of consideration, cutting off from this world) therefore must they perish eternally, and this is a secreete which few men will beleue. *Vir insipiens non cognoscet* (saith David) & *stultus non intelliget* Psalm. 91. ber:

A point
that fooles
will not
consider.

hec : An vnaduised man wyll not
learne these things, nor wyll a foole
vnderstand them. But what things?
it insueth in the same place: howe

- “ wonderfull the workes of God, and
- “ how deep his cogitations are about
- “ sinners; who spring vp as grasse (and
- “ flourish in this world) *vt intereant in*
- “ *seculum seculi*: to the ende they may
- “ perish for euer and euer.

The Prophet Daniel had many visions, & strange reuelations of great and high mysteries: but one among all other (and this is the least) of the most dreadfull iudgements of God, vpon sinners in the end of the world.

Dan. 10.

A most terrible vision
of Daniel,
wherein he
saw Christ.

The Vision was by the great Riuer Tygris: where, as diuers Angells were attending about the bankes, so vpon the water it selfe stood one in the likenes of a man, of exceeding dreadfull maiestie; his apparell being onely linnen, through which his bodie shined like precious stone, his eyes like burning lamps, his face like flashing lightning, his armes and legs like brasle enflamed, and his voice as the shoute of a whole multitude of people that should speake together. This was Christ by all interpretation, at whose terrible presence when

Dani-

Daniel fell downe dead, he was erected againe by an Angel, and made strong to abide the vision; and so hauing heard and seene the most wonderful things that in his Book he recounteth, he was bold to ask a question or two, for better vnderstanding thereof: & his first question was, *How long it should be ere these wonderfull things tooke their end?* VWhereunto the man vpon the water aunswered, by stretching forth both his brasen armes to heauen, & swearing strangely by him that lyueth for euer: that it should be *A time, and times, and halfe a time.* VWhich aunswer, Daniel not vnderstanding, began to question further, but he was cut off with this dispatch: *Goe thy way Daniel, for these speeches are shut vp and sealed, vntyll the time pre-ordayned.* And yet for his further instruction, it was added in the same place; *Impie agent impij nec intelligent: wicked men will alwayes doe wickedly, and will not vnderstand these mysteries, albeit wee should neuer so much expound them.*

VWhereby, as by all the rest that hetherto hath been alleaged, is made apparant, that inconsideration, negligence, VVilfull ignorance.

Of inconsideration.

ligence, carelesse ignorance, & lacke of vnderstanding in our own estates, and in Gods iudgements and proceedings with iniquitie and sin: hath been a bane, and a common perdition of retchlesse men from time to time.

The cause of And if wee will turne our eyes to so much sin this our age, much more shall we see at this day. the same to be true. For, what is the

Iob, 15.

cause (thinke you) why at this day wee haue so many of those people, whom holy Iob dooth call *abominable, that drink vp iniquitie, as beastes drinke water?* that commit all sinne, all iniustice, all turpitude, without remorse or scurle of conscience? VVhat is the cause of this (I say) but lacke of consideration, lacke of vnderstanding, lacke of knowledge? For as Christ sayd to Ierusalem tou-

Luke, 19.

ching her destruction, *Si cognouisses et tu, &c.* If thou also (ò sinful soule) didst knowe what hangeth ouer thy head for this carelesse life of thine: if thou (daughter of Babylon) wouldst remember & ponder in thine heart, what shalbe the end of thy delights, thou wouldest not liue so pleasantly as thou doost: *Nunc autem abscondita sunt ab oculis tuis:* But now (saith

Luke, 19.

eth Christ) these things are hidden from thine eyes.

Not, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that say to God, *scientiam viarum tuarum nolumus*, we wil not haue vnderstanding of thy wayes: one of them *qui sunt rebelles lumini*, y are rebellious against the light and illumination of Gods grace: one of them, *qui nolunt intelligere vt bene agent*, that will not vnderstand to doe well: and finally, one of them, *qui declinant aures ne audiant Legem*, that turne away theyr eares to the end they may not heare Gods Law: *quorum oratio est execrabilis*, whose not onely life, but also prayer is execrable and detestable in the sight of their Maker.

Voluntarie
inconfide-
ration.

Iob. 21.

Iob. 23.

Prou. 28.

Prou. 28.

Truely, nothing in reason can bee lesse tollerable in the presence of Gods Maiestie, than wheras he hath published a Lawe vnto vs, with so great charge to beare it in minde, to ponder in hart, to studie & meditate vpon it both day and night, at home and abroad, at our vprising & our downelying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight:

Deut. 6.

and 11.

Iosua. 1.

Psal. 118.

Eccle. 6.

and 22.

light: that we should not withstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences:

Eccle 17.
The first
cause why
men flee
considera-
tion.

But the holy Ghost hath laid down the reason hereof long agoe in these words: *Cum sit timida nequitia testimonium condemnationis*: For that wickednes in it selfe is alwaies fearefull, it gyueth witnesse against it selfe of damnation, whensoever it thinketh of the Lawe of God, or of honestie. So Fœlix the Gouvernour of Iurie, when S. Paule began to talke of *justice, chastitie, & Gods iudgements* before him, he was wonderfully afeard and said to Paul, *that he should depart for that time, and that he would call for him afterward, when occasion should require.* But hee neuer did, and what was the cause? for that (as Iosephus testifieth) he was a wicked man, and

Acts 24.

Iosep. lib. 20. testifieth) he was a wicked man, and *antig. cap. 5.* Drusilla his faire Lady that was with him at S. Paules speech, was not hys true wife, but taken by allurement and violence from an other, & therefore it offended them both to heare preaching of chastitie.

This then is one principall cause,
why

why men of this world will not enter into consideration of their owne estate, and of Gods commaundements, least they should read and see their owne faults, and beare witnes against theselues of their own condemnation. VWhereunto the holy The second Scripture annexeth an other cause, cause why not far vnlike to this, which is, that men flee consideration. worldly men doe so drowne themselves in the cares & cogitations of this life, as they leaue in their minds no place to thinke vpon Gods affaires, which are the busines of their owne soules.

Thys expresseth Ieremie the Prophet most effectually, when hauing *Ierem. 7.* made his complaint, that notwithstanding his preaching and crying in the Temple gate, for long time together, where al the people passed by him and heard him: yet no man (saith he) would enter into consideration, or say with himselfe, *Ierem. 8.* what haue I doone? and reason: *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set vpon their owne courses and wayes, and doe runne in the same with as great vehemencie and feare obstinaciō, as a furious armed horse,

“ horse, when he heareth the Trumpet
 “ in the beginning of a battayle. By
 which comparilon, the holy Ghost
 expresseth very liuely, & irrecouerable
 state of a setled worldlly man, that
 followeth greedily his own design-
 ments in the negotiation of earth.

The third
 cause of in-
 considera-
 tion.

These are two of the cheife causes
 of inconsideration, I meane wilfull
 malice and obstinate corruption in
 the vanities of this life. And yet mē-
 tioneth the Scripture, a third sort al-
 so of inconsiderate men, who ney-
 ther of direct malyce, nor yet of
 great occupation in worldly affaires
 doe neglect consideration, but rather
 of a certain lightnes and idle negli-
 gence, for that they will not trouble
 theyr heads with any thing but di-
 sport and recreation, of whom it is

Wisdom. 15. Writtē, *estimauerunt lusum esse vitam*
nostram : They esteeme this life of
 ours to be but a play-game. And in
 an other place of the same men : *Ita*

Eccle, 8.

securi viuunt quasi iustorum facta ha-
beant. They liue as securely & confi-
 dently without care and cogitation,
 as if they had the good works of iust
 men to stand for thē. But as the holy
 Ghost pronounceth in the same
 place : *hoc vanissimum* : this is vanity
 and

and folly in the highest degree.

For as in things of this lyfe, hee A companion,
were but a foolish Merchant, that
for quietnes sake would neuer looke
into his own account booke, whe-
ther he were behind hand or before
and as the ship-master were greatly
to be laughed at, that for auoyding
of care, would sit downe and make
good cheere, & let the ship goe whe-
ther shee would : so, much more in
the busines of our soule, it is madnes
and folly to fly consideration for es-
chewing of trouble, seeing in the
ende thys negligence must needes
turne vpon vs more trouble, and ir-
remediable calamitie.

For as Ieremie sayth to all such
men, *in nouissimo die intelligetis ea*, in Iere. 30. 23.
the end of your dayes, you shall not
chuse but know, and see, and vnder-
stand these things, which nowe for In the end
delecacie you wil not take the pains euill men
to thinke of. But when shall this be shall vnder-
trow you? he telleth plainely in the stand, whi-
same place: *When the fury of the Lord* ther they
shall come forth as a whirwind, and will or no.
shall rush and rest vpon your heads as
a tempest: then shall you know and
vnderstand these things.

It seemeth that the Babylonians
were

The exam-
ple of the
Babyloni-
ans.

Esay, 21.

Were a people very faultie in thys
poynt of consideration, (as all weal-
thy people are) not onely by that
which before hath beene touched of
the daughter of Babilon, that would
not consider her ending dayes : but
also, for that not long before y most
terrible destruction of that great cit-
tie by the Medes and Persians, God
cryed vnto her in these words : My
“ deerey beloued Babylon, put aside
“ the Table, & stand vpon thy watch :
“ ryse vp you Princes from eating and
“ drinking: take your Targets in your
“ hands : goe, and set a watchman vp-
“ pon the walles, and what soeuer hee
“ seeth, let him tell you.

And then was there a watchman
set vppon the walles, and a Lyon to
denounce with open mouth, what-
soeuer daunger he saw comming to-
wards them. And God taught the
Prophet to cry in thys sort to theyr

“ Sentinell or watchman: *Custos, quid*
“ *de nocte? custos, quid de nocte?* Thou
“ VVatchman, what seest thou com-
“ ming towards thee by night? what
“ espyest thou (O Sentinell) drawing
“ on vs in the darkenesse?

By all which circumstance, what
els is insinuated, but that God wold
haue

haue vs stand vppon our watch, for that his iudgements are to come vpon the world by night, when men least think therof? they are to come as a theefe at midnight, as also in an other place we are admonished, and therefore happie is the man that shall be founde watchfull. But nowe the doore and sole entrance into thys watch, wherof the securitie of our eternal life depēdeth, can be nothing els but consideration, for that wher no consideration is, there can be no watch, nor fore-sight, nor knowledge of our estate; and consequently no hope of our saluation, as holy S. Bernard holdeth; which thing, caused that blessed man to write fīue whole bookes of consideration to Eugenius.

VVe must stand vppon our watch.

Consideration the on-ly doore to our watch.

*Bern. lib. 1.
de confi.*

Consideration is the thing that bringeth vs to knowe God and our selues. And touching God, it layeth before vs his Maiestie, his mercie, his iudgments, his commaundements, his threatnings, his promises, his proceeding with other men before vs, wherby we may gather, what we also in time must expect at his hands

And for our selues, consideration is the key that opneth the doore to the

**The many
commodi-
ties of con-
sideration.**

the closet of our hart, vvhether all our Bookes of account doe lye : it is the looking-glasse, or rather the very eye of the soule, vvhetherby she taketh the view of herselfe, and looketh into al her whole estate; into her ritches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her daunger, her way she walketh in, her courle shee followeth, her pace shee holdeth, and finally, the place & end vvhervnto she draweth. And without this consideration, shee runneth on headlong, into a thousand brakes and briers, stumbling at euery step, into some inconueniencie or other, and continually in perrill of some great and deadly mischeefe.

And vvonderfull (truely) it is, that in all other busines of thys lyfe, men can see and confesse, that nothing may bee begun, prosecuted, or vvell ended, without consideration: and yet in this great affayre, of vvinning heauen, or falling into hell, fewe thinke consideration greatly necessarie to be vsed.

**Effects of
conside-
ration.**

I might stand here to shew the infinite other effects and commodities of consideration, that as it is y watch or larum bell, that stirreth vp and a-
vvake-

wakeneth all the powers of our mind; the match or tinder, that conceiueth & nourisheth the fire of deuotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forward to all vertuous, zealous, and heroy call acts; and the thing indeede, that giueth both light lyfe, and motion to our soule.

Our faith is confirmed & increased by cōsideration of Gods works and myracles; our hope by consideration of his promises, & of the true performance therof to all them that euer trusted in him: our charitie or loue to God, by consideration of his benefits & innumerable deserts towards vs: our humilitie by consideration of his greatnes, & of our own infirmitie: our courage & fortitude, by contemplation of his assistance in all causes for his honour: our cōtempt of the world, by consideration of the ioyes of heauen eternall; and so all other vertues both morral & diuine, doe take their heate, quickning, and vitall spirite from consideration.

By the exercise of consideration & meditation, holy Dauid saith, that he felt a burning fire to flame within

psal. 38.

Psalm. 76.

The exercise of holy men touching consideration.

Gen. 24.

The first three Patriarches.

his breast; that is, the fire of zeale, the fire of remour in Religion, the fire of deuotion, the fire of loue towardes God and his neighbour. And in another place he saith, that by the same exercise, he swept and purged his owne spirit: which is to bee vnderstood, from the dult of this world, fro the dregs of sin, from the cōtamination and coinquination of humane creatures, for that consideration indeed, is the very fan that seuereth and driueth a way the chaffe from the corn.

For vvhich cause vve shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. VVhich vvas to goe soorth towards night into the fieldes, *ad meditandum*, that is, to meditate, consider & ponder, vpon the yvorkes, iudgments, and commaundements of God. And this hee did beeing but a childe and vnmarried, (farre different from the custome of young Gentlemen now adaies, who

fre-

frequent the fieldes to followe theyr vanities,) and as little Isaack coulde not haue that custome but from hys Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob again to his posteritie.

And as for Moses & his successor Moses and Iosua, it may easily bee imagined Iosua.

howe they ysed this exercise, by the most earnest exhortations, vvhich they made thereof to others, in their speech & writings. The good Kings of Iuda also, not vwithstanding theyr many great temporall affayres, doe testifie of themselves cōcerning thys exercise; as Dauid almost euery

Deut, 6.

and 11.

Iosua. 1.

K. Dauid. vvhether, that the commaundements of God vvere his dayly meditation, not onely by day, & that *tota die*, all the day, *et per singulos dies*, euery day,

K. Dauid.

et in matutino, in the morning, *et septies in die*, seauen times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde*

Psal. 38. 62.

Ps. 118.

meo, I doe meditate by night in my hart, vpon thy commaundements O Lord; signifyng heereby, both hys vwatchfulnes by night vwhen other men vvere a sleepe, and the hartie care that hee had of this exercise,

Psal. 76.

which vve esteeme so little.

King Salomon.

Salomon also King Dauids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, to haue continuall and daylie cogitation in this affaire. Which if himselfe had continued still, it is likely he had neuer fallen from God by women as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in silence & solitarines with himself alone, which is the true vway of profitable meditation. Esay

Eccle. 6.

King Ezechias.

Esay. 58.

Esay. 26.

testifieth of his owne vvatching by night in this exercise, and howe hee did the same vvith his spirite alone, in the very bowels of his hart.

The consideration that Iob vsed, & the fruites thereof.

Holy Iob maketh mention, not onely of his manner of considering, but vvhat also hee considered, and what effect hee found in himselfe by the same. First hee considered (as I

“ said) the wayes, foote-steps, & com-
 “ maundements of God, and then his
 “ dreadfull power : to vvith, howe no
 “ man vvas able to auert or turn away
 “ his cogitation, but that his soule did
 “ vvhat it pleased; & by this (saith he)

Iob. 23.

“ *considerans eum timore sollicitor* : I am
 “ made sollicitous or vvatchfull vvith
 “ feare, vvhen I consider him.

In

In which words he insinuateh two most excellent effects of consideration; First, the feare of God, of which it is ywritten, *salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, y by this feare hee yvas made sollicitous, ywatchfull, & dilligent in Gods seruice, of vywhich the Prophet Michas saith thus. *I wil tell thee (O man) what is good, and what the Lord requireth at thy hands: to vvit, to doe iudgement & loue mercie, and to walke sollicitous and watchfull with thy God.*

Two effects of consideration.

Esay, 32.

Micha. 6.

But thou o holy and blessed man Iob, did this exercise bring foorth in thee, so great terror & feare of God: & so carefull watchfulnes for obseruing his commaundements? now I see vwell the cause vyhy thou ywritest of thy self, that thou diddest doubt and feare all thy vworks & actions, ywere they neuer so circumspect. But what shal vve say now adaies (most happy saint) vyho do not doubt so much as our own dissolute, carelesse, and immoderate actions, vyho feele no terror of God at al, nor do vse any one iote of watchfulnes in obseruing his commaundements? truly, this proceedeth of nothing els but of inconsideration vpon the doings of Iob.

Iob. 9.

sideration: it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if vve knevve either of these two things aright, (as indeede neither of them can be vvell vnderstoode vwithout the other) it could not bee, but that many of vs vvould change our vvrong courses.

O merciful Lord, what sinful man in the vvorld would liue as he doth, if he knevve either thee or himselfe as he should doe? I meane, if he considered vyhat thou art: & vyhat thou hast beene to other that haue lyued and continued in sinne as he dooth? Not vwithout great cause cryed so often & earnestly to thee, that holy Doctor of thy church, for obtaining of those tvvo points at thine hands: *vt cognoscam te, vt cognoscam me*: that I may knowve thee, and that I may knowve my selfe, saith hee, that is, that I may consider, and feele the true knowvledge heereof, for many men doe knowve, but vvith little commoditie.

*August. in
lib. confes.*

Knowledge
and beliefe
in grosse.

VVe knowve and beleue in grosse the misteries of our faith, that there is a God vvwhich revvardeth good & euil, that he is terrible in his counsels vpon the sons of men: that there is a hell

hell for sinners, a heauen for good
lyuers, a most dreadful day of iudge-
ment to come, a streight account to
be demaunded, and the like. All this
we knowe and beleue in generall, as
merchandise wrapped vp together
in a bundle. But for that wee vnfold
not these things, nor rest vpon them
in particular, for that wee let them
not downe into our harts, nor doe
ruminate on them with leysure and
attention: for that wee chewe them
not well in minde by deepe confide-
ration, nor doe digest them in heart,
by the heate of meditation, they re-
maine with vs as a sword in his sca-
berd, & doe help vs as little to good
life, (for which they were reuea- A simili-
led,) as a preseruatiue in our pocket tude.
neuer applyed, can helpe our health.
VVe beare the generall knowledge
of these mysteries locked vp in our
breastes, as sealed bagges of treasure
that be neuer tolde nor opened, and
consequently, wee haue neither fee-
ling, sence, nor motion thereby, euen
as a man may carry fire about him in
a flint stone without heate, and per-
fumes in a Pomander without smel,
except the one be beaten, and the o-
ther chafed.

The impor-
tance of cō-
sideration.

1, Tim. 4.

All standeth then (good Reader) in
thys one poynt, for direction of our
selues in this life, & for reaping be-
nefit by the misteries of our faith, &
Religion; that wee alot our selues
time to meditate, ponder, and consi-
der what these things doe teach vs.
For as the sicke man that had most
excellent remedies & precious poti-
ons set before him, could expect no
profit or ease thereby, if he only did
looke vpon them, or smelled them,
or tooke them in his mouth alone,
or should cast them forth of his sto-
macke agayne, before they were set-
led, or had time to worke their ope-
ration: euen so is it in thys case of
ours. And therefore with great rea-
son said S. Paul to Timothie, after he
had taught him a long lesson, *hec me-
ditare*, meditate, consider, & ponder
vpon these thinges which I haue
shewed you, as if in other speeches
hee had said: all that hetherto I haue
tolde you, or written for your in-
struction, and all that euer you haue
heard or learned besides, will auayle
you nothing for your saluation, ex-
cept you meditate and ponder vpon
the same, and doe sucke out the iuyce
thereof by often consideration.

VVhere-

Wherefore to conclude this chapter, my deere and welbeloued brother, for that consideration is so precious and profitable, so needefull and necessary a thing as hath been declared, I thought it conuenient in this first front & entrance of my booke, to place the mention and dilligent recommendation thereof, as a thing most requisit for all that ensueth. For without consideration, neither this that I haue saide already, nor any thing els that shall or may bee sayde hereafter, can yeeld thee profit, as by lamentable experience we see dayly in the world, where many millions of men passe ouer theyr whole age, without taking profite of so many good Books, so many preachings, so many vertuous examples, so many terrible chastisements of God vpon sinners, which euery where they see before theyr face. But yet for that they will not, or haue not leysure, or dare not, or haue no grace to enter into consideration therof, they passe ouer all, as sick men do pylls, diuerting as much as they may, both their eyes & cogitations, from all such matters as are vngratefull to them.

But as good Icremie sayth, the

B s

time

The conclusion of the Chapter.

The misery of the world.

Iere. 30.

and 22.

time vwill come vwhen they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or consolatiō therby. Wherefore (deere brother) that which perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I mean to enter into consideration of thine owne estate,) doe that now willingly to thy comfort & consolation, for preparing the way to thy saluatiō. Preuent the day & redeeme the time, according to S. Paules wise counsell; run not headlong with the world to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what doe I?* whether goe I? what course hold I? what shall be my ende? Take some time from thy pleasures, and frō the company of thy pleasant friends, to doe thys, althought it bee with losse of some pastime and recreation; for I assure thee, it will recompence it self in the end, & make thee merry when thy laughing friends shall weepe.

The effect
of all the
Chapter.
following.

The effect of all the considerations that ensue, is, rightly to know God, for by knowing him, we shal knowe our selues, & all things els which are
neces-

necessary for vs to know: & without knowing him, all knowledge in the world is vanitie, & meere folly. *Hæc est vita eterna*, (saith our Sauour Christ to his Father) *vt te cognoscant Ioh. 17. solum Deum verum, et quem nusiisti Iesum Christum.* This is life euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent.

Gods nature and essence vvee can not know in this life; but the onely The way to
meane to knowe God in this world, know God
is, to know his Maiestie, to know his in this lyfe;
mercy, to know his iustice, to know
his iudgements; to know his hatred
against sin, his fauour to the good,
his benefites, and promises to all: his
grace, his threats, his wayes, his com-
maundements, his dealings towards
other men before vs: all which
things, the considerations follow-
ing doe set before our eyes, & con-
sequently, they doe teach vs to know
GOD aright. Reade then therefore
(deere brother) with attention, and
remember the wordes that God v-
seth to vs all; *Vacate et videte quoni- Psalm. 45.
am ego sum Deus.* Take leysure, and
consider that I am a God. It must
not be doone in haste, nor as the fa-
shion.

Luke. 10.

shion is) for curiositie onely, to read three or foure leanes in one place, & so in another? but it must bee doone with such serious intention, as appertayneth to so great a businesse, which (in truth) is the weightiest that possible vnder heauen may bee taken in hand. It is the busines wherof Christ ment especially, when hee said, *unum est necessarium*, one onely thing is necessary. For that all other things in this world, are but trifles to this, and this alone of it selfe, of more importance than they all.

THAT

THAT THERE IS A
GOD, VVHICH REWAR-
DETH GOOD AND EVILL,
against all Atheists of old, and
of our time.

*With the proofes alleadged for the
same, by the Iewe and
Gentile.*

CHAP. II.

IT is a thing both common and ordinary in Sciences and Artes, when they are learned or deliuered by other, to suppose diuers points & principles, and to passe them ouer without prooffe, as either knowne before to the learner, or els so manifest easie, & euident of themselves, as they neede none other prooffe, but onely declaration.

A common custome in Sciences to suppose principles.

So when wee take in hand to instruct a man in Chiualrie, or feats of Armes, we do suppose that he knoweth before, (were hee neuer so rude) what a man, what a horse, what armor, what fighting meaneth: as also that warre is lawfull & expedient in diuers causes; the Princes of y^e world may wage the same; that Souldiours

An example in Chiualry.

haue

haue to liue in order and discipline vnder their regiment, that Kings for this cause doe holde their Generals, Lieutenants, Coronels, Captaynes, & other like Officers, in their bands, Garisons, Camps, and Armies.

**In handy
crafts.**

In manuell artes and occupations lykewise, it is euident, that diuers things must bee presupposed to bee foreknown by the learner; as in husbandry or agriculture; in bulding, in paynting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vppon euerie point or matter that appertaineth to the same, but must leaue and passe ouer many things, as apparant of themselues, or easie to bee discerned of euery learner by nature, sence, reason, or common experience.

**In liberall
Sciences.**

**Grounds to
be graunted
in Sciences.**

But yet in liberall sciences & professions of learning, is this more apparant, where not onely such common & vulgare points are to be presumed, without prooffe or discourse: but also certaine propositions are to bee graunted in the beginning, as grounds whereupon to build all the rest that insueth. So the Logitian (for example) will haue you yeelde ere he enter

enter with you ; that contradictorie In Logick.
 propositions cannot bee together eyther
 false or true, neither, that one thing
 may be affirmed & denyed of an other,
 in one and the selfe same respect and
 time.

The Morrall Phylosopher, wyll In Morrall
 haue you graunt at the beginning, philosophie
 that there is both good & euill in mens
 actions : and that the one is to bee fol-
 lowed, and the other refused.

The naturall Phylosopher, wyll In Naturall
 haue you confesse, that all physicall philosophie
 bodies which depend of nature, haue
 motion in themselues, & are subiect
 to alterations, and whatsoeuer is moo-
 ued, is mooued of another.

The Mathematicke at his first en- In the Ma-
 trance, wil demandaund your assent, that thematicks.
 euery whole is bigger than his parts : as
 also, the Metaphisicke or Supernatu- The Meta-
 rall Phylosopher, that nothing can be, phisick.
 and not be at one time . And so other
 such like principles and common
 grounds, in these and all other Sci-
 ences are to be demanded, graunted,
 & agreed vpon at the beginning, for
 the better pursute and establishment
 of that which hath to follow, being
 things in themselues, (as you see) ei-
 ther by nature, common sence, or
 expe-

In Diuinitie.

experience, most cleere & manifest.

Heb. 11.

And is not this also in Diuinitie (trowe you) and in the affayres that we haue now in hand? yes truly, if wee belecue S. Paule, who writeth thus to the Hebrues: *Credere oportet.*

accidentem ad Deum, quia est, et inquiruntibus se remunerator sit. He that is coming towards God, must beleue that there is a God, and that he is a rewarder of such as seeke him. Beholde heere two principles, wherein a man must bee resolu'd before hee can seeke or drawe vnto God. The one, that there is a God, and the other, that the same God is iust, to reward euery man according to his deserts.

Two principles in Diuinitie.

1.

2.

Psalm. 4.

VVhich two principles or general groundes, are so euident indeede of their own natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euery particuler man, at his natiuitie, (according to the saying of the Prophet: *the light of thy countenance is sealed vpon vs* (O Lord,) that were not the times wee lyue in, too-too wicked, and the shamelesse induration of sinners intollerable, wee should not neede to stand vpon y^e prooffe of these poynts for confirmation of our cause that

we

we now intreate, of resolution; but rather supposing and assuring our selves, that no reasonable creature living, could doubt of these principles; should pursue only the consideration of other things, that might styr vp our wills to the performance of our dueties towards this GOD that hath created vs, and remayneth to pay our reward at the end.

But for so much as iniquitie hath so aduanced her selfe at this day in the harts of many, as not onely to contemne and offend their Maker, but also to denie him, for patronage of their euil life, & for extinguishing the worme of their own afflicted & most miserable consciences; I am enforced before all other things, to discouer this fond and foule error of theirs, and to remoue also this refuge of desperate iniquitie, by shewing the inuincible veritie of these two principles, the one depending of the other in such sort, as the first beeing prooued, the second hath of necessitie to follow. For if once it be manifest that there is a God, which hath care & prouidence of all those; whom he hath created & gouerneth; then must it ensue by force of all
con-

The cause
of thys
Chapter.

If there be
a God, he
is a iust re-
warder.

consequence, that he is also to reward the same men, according to their good living and deserts of this life.

*See Lactantius at large, in his booke of the workmanship of the world. The workes of y^e world doe declare the workman.

First then to proue this principle, *That there is a GOD*, I neede use no other argument or reason in the world, but only to referre each man to his owne sense, in beholding the world, whereof every part & portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawn or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man living, may read and vnderstand them.

In respect heereof said the VVise-
 “ man so long agoe. That vaine and
 “ foolish were all those, who conside-
 “ ring the workes that are seene in the
 “ world; could not thereby rise to vn-
 “ derstand the work-man. And he gi-
 ueth this reason. *A magnitudine enim
 speciei creature, cognoscibiliter poterit
 Creator horum videri.* For that by the
 greatnes of beauty in the creature,
 may the Creator thereof be seene and
 known. Which S. Paule confirmeth,
 when hee saith, that the inuisible
 thinges of God, may bee seene and
 knowne by the visible creatures of
 the

Wisd. 3.

Rom. 1.

the world. VVhich is to bee vnder-
stood in this sense, that as a prisoner
in a dungeon, may easily by a little
beame that shineth in at a chincke,
conceiue ther is a Sun, from whence
that beame descendeth: & as a Tra-
uailer in the wildernesse that falleth
vpon some channell or brooke, may
ascend by the same to the VVell or
Fountaine: euen so, hee that behol-
deth & considereth the wonderfull
workes of this world, may thereby
conceiue also, the wonderfull Arti-
ficer or work-man that made them.

If a man should passe by Sea, into
some forraine, strange, or sauage
Countrey, where nothing els but
birds and beasts doe appeare: yet if
he should espye some exquisite build-
ing, or other worke of arte & rea-
son in the place, he would presently
assure himselfe, that some men dwelt
or had beene in that Countrey, for
that such things could not be doone
by beasts or vnreasonable creatures,
enen so in the view and considerati-
on of this world.

If we cast our eyes vpon the hea-
uens, we remain astonished with the
myracles that we behold: but who
made them? we see the skyes of ex-
ceeding

A simili-
tude.

The hea-
uens teach
GOD.

ceeding great highnes, distinguished with collours, and beautie most admirable; adorned with starres and Planets innumerable, and these so qualified with their diuers, different, and vnequal motions, as albeit they neuer moue or goe together, yet doe they neuer giue let or hinderaunce the one to the other, nor change their course out of order or season.

Iob. 28.

Quis enarrabit cælorum rationem, et concentum cæli, quis dormire faciet?
 “ VWho is able to declare the reason
 “ of these heauens, or who can make
 “ cease or sleepe the vniforme course
 “ of theyr motions, saith God to Iob?

As who would say, that because no man or mortal creature can do this, therefore may we imagine of what power & perfection theyr maker is.

VWhich King Dauid had done when

“ he pronounced, *Cæli enarrant gloriam Dei, et opera manuum eius, annunciat firmamentum*, the heauens declare the glorie of God, and the firmament dooth preach the workes
 “ of his hands.

The earth
teacheth
GOD.

If we pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hils and dales, woods and pastures,

stures, couered with all varietie of
grasse, hearbes, flowers, and leaues:
moystened with Ryuers, as a body
with veynes, inhabited by creatures
of innumerable kindes & quallities:
enriched with inestimable and end-
lesse treasures, and yet it selfe stan-
ding, or hanging rather vvith all his
weight and poyle, in the middest of
the ayre, as a little ball without prop
or pyller. At which deuise and most
wonderfull myracle, God himselfe,
as it were glorying, sayde vnto Iob,
Where wert thou, when I layde the **Iob, 38.**
*foundations of the earth? Tell mee if
thou haue vnderstanding, who measu-
red it out, or drewe his line vppon the
same? Whereuppon are fastened the
pyllers of his foundation, or who layde
the first corner stone thereof?*

If we looke neyther vp nor down, The Sea
but cast our countenannce onely a- sheweth
side, wee espy the Sea on each hande GOD.
of vs, that enuironeth round about
the Land. A vast creature, that con-
tayneth more wonders than mans
tongue can expresse. A bottomlesse
gulfe, that without running ouer,
receyueth all Riuers which perpetu-
ally doe flowe. A restlesse sight and
turmoyle of vvaters, that neuer re-
pose

*Arist. lib. de
mirabilib.*

pose neither day nor night. A dread-
full, raging, and furious element, that
swelleth and roareth, and threatneth
the Land, as though it would de-
uoure it all at once. And albeit in si-
tuation it be hier than the earth, as
the Phylosopher sheweth, and doe
make assaults daily towards y^e same
with most terrible cryes, and waues
mounted euen to the skye: yet when
it draweth neere to the Land, and to
his appoynted borders: it stayeth
vpon the suddaine, though nothing
bee there to let it, and is enforced to
recoyle backe againe, murmuring as
it were, for that it is not permitted
to passe any further.

Iob. 38.

Of which restraint, GOD asketh
Iob this question. *Who hath shut vp
the Sea with gates, when he breaketh
forth in rage as from his mothers womb?*
VWhereunto no man being able to
giue aunswer, God aunswereth him-
selfe, in these words: *I haue limitted
him with my bounds, and I haue set him
both a doore and a barre, and haue saide
vnto him, hetherto shalt thou come, and
shalt not passe further: heere shalt thou
breake thy swelling waues.*

This in summe, is of things with-
out vs. But if we should leaue these,
and

and enter to seeke God within our
selues, whether we consider our bo-
dies or our soules, or any one part
therof, we shall find so many strange
things, or rather so many seas of mi-
racles and wonders, that preach and
teach theyr Maker vnto vs, that wee
shall not onely perceiue & see God
most euidently, but rather (as a cer-
taine old Heathen hath written) we
shall feele and handle him in hys
workes. Which kinde of speech also
S. Paule himself doubted not to vse,
affirming that God hath giuen space
to euery man in this life to seek him,
Si forte attrahent eum aut inueniant:
if perhaps they woulde handle him,
or find him out. VVhich manner of
words doe signifie, that by conside-
ration of Gods creatures, and espe-
cially of the wonders in man him-
selfe, we may come to see and per-
ceiue the Creator so cleerely; that
in a sort we may be saide to handle
and feele him. So ioyntly doe all
things concurre to the manifestati-
on of theyr Maker: so manifestly &
effectually doe they teach, demon-
strate, and paint out God vnto vs;
nothing being so little, that decla-
reth not his greatnesse: nothing so
great,

The thinges
in man de-
clare God.

*Iamblicus de
Myst. cap. 1.*

Acts. 17.

great, which acknowledgeth not his
~~soueraigntie~~ : nothing so lowe, that
 leadeth vs not vp to behold his Ma-
 iestie, nothing so high, that descen-
 deth not to teach this verity.

It were a labour without end, to
 goe about in this place to alleadge
 what might be saide in the prooffe of
 this principle, *That there is a GOD*,
 seeing there was neuer yet learned
 man in the world, eyther Gentile or
 other, that acknowledged and con-
 firmed not the same, beeing driuen
 thereunto by the manifest euidence
 of the trueth it selfe.

Olde A-
 theists.

Laertius lib.
2. et 4. de
vit. Phylos.

Psalm. 13.
and 52.

If you obiect against me *Diagoras*,
Protagoras, *Theodorus*, *Cyrennensis*,
Bion Borysthines, *Epicurus*, and some
 few others, that were open Atheists,
 and denyed GOD, I aunswer, that
 some of these were vterly vnlearn-
 ed, and rather sensuall beastes than
 reasonable men; and consequently
 might deny any thing, according to
 the saying of holy Dauid, *The foole*
sayd in his hart there is no God. Others,
 that had some smack of learning, ra-
 ther iested at the falshood of theyr
 own Panisme Idols, than denye the
 beeing of one true God.

But the most part of these men in
 dedde,

deede, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life & facts; such as S. Paule called Athe- *Rom. 1.* ists in his dayes, that obeyed theyr *Phil. 3.* bellyes, and followed their pleasures in sinne and seusualitie: not vouchsafing to thinke of God in this lyfe, (such was the Epicure, & many other are at this day of his profession) but yet (as Lactantius wel noteth) when *Lactant. lib. 3. institut.* the same men came to be sober, and spake of iudgement (as at their death or other time of distresse & miserie,) they were as ready to confesse God, as any other whatsoeuer.

But for learned men, & people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Iew or Gentile) that doubted in this veritie, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

¶ How the Heathen prooued
there was a God.

SECT. 2.

A Mong the Gentiles or Heathen people, those men were alwayes
C of

Phyloso-
phers.

of most credite and estimation, that professed the loue of wisdomc, & for y respect were termed Philosophers. VWho beeing deuided into diuers sorts & sects, had four principal Sciences, wherof they made profession, each one of these hauing other lower Sciences comprehended vnder it.

Foure prin-
cipall Sci-
ences.

The first of these foure, is called Naturall Phylosophy : the second, Morrall ; the third, Supernaturall, or Metaphisick ; the fourth, Mathematick. And for the first three, they haue each one their proper meanes & peculiar proofes, wherby to conuince, that there is a GOD. The fourth, which is the Mathematicke, for that it hath no consideration at all, of the efficient or final cause of things, (vnder which two respects & considerations only, God may be known & declared vnto men in this world) therefore this Science hath no proper meane peculiar to it selfe, for proouing this veritie, as the other Sciences haue, but receyueth the same as borrowed of the former.

The Mathe-
matick pro-
ueth not
GOD.

¶ The Naturall Phylosopher.

THe Naturall Phylosopher among the Gentiles, had infinite arguments,

ments, to prooue by creatures, that there was a God, but all hee reduced to three principall & generall heads, which he tearmed *Ex Motu, ex Fine, et ex Causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the Cause efficiēt of creatures that we behold; which tearmes y examples following shall make cleere and manifest.

The argument of *Motion* standeth vpon this generall ground in philosophy, that *what soeuer is mooued, is mooued of another*: Wherin also is obserued, that in the motions of creatures, there is a subordination the one to the other. As for example; These inferiour bodies vpon earth, are mooued and altered by the ayre & other elements: and the elements are mooued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; these Planets againe are mooued from the hyghest Orbe or Sphere of all, that is called *The first moueable*: aboue which wee can go no further among creatures.

The first argument in Naturall philosophy *Arist. lib. 7. et 8. phy.*

Primum mobile.

Now then asketh the Phylosopher heere, who mooueth this *first moueable*? for if you say that it moueth it selfe, it is against our former ground,

that nothing is moued in nature but of another. And if you say that some other thing moueth it, then is the question again, who moueth that other? and so from one to one, vntyll you come to some thing that moueth, and is not moued of an other, and that must needs be God, which is aboue all nature.

Plato lib. 10. de legib. This was the common argument of Plato, and of Aristotle, & of al the

Arist. lib. 8. pysic. cap. 5. best philosophers. And they thought it a demonstration vnauoydable, & it seemeth they were admonished of

An argument taken from the Clocke. this argument by consideration of the Clock, whose hammer when it striketh, sheweth the next wheele wherby it is moued, and that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselfe.

Arist. lib. de mundo. Aristotle, to King Alexander, vseth this pretie similitude. That as in a Quiar of singers, when the foreman hath gyuen the first tune or note, there ensueth presently a sweet harmonie, and consent of all other voyces, both great and small, sharpe & meane: so God in the creation of the

this world, hauing giuen once the first push or motion to the highest heauen, called *Primummobile*, there ensueth vppon the same, all other motions of heauens, planets, elements and other bodies, in most admirable order, concord, & congruētie, for conseruation & gouernment of the whole. And thus is God proued by argument of motion. A similitude.

The other two arguments of the *End*, and of the *Cause efficient of creatures*, are made euident in a certaine manner, by this that hath bene spoken of motion. For seeing by experience, that euery thing brought forth in nature, hath a peculiar end appoynted, whereto it is directed by the self same nature, (as we see y^e bird is directed to build her nest by nature, the Foxe to make his den, & so so the like in all other creatures,) the Philosopher asketh here, what thing is that that directeth nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no aunswer can be made, but that the Director of Nature, must bee some thing aboue nature, which is GOD himselfe. This argument of the *small End*, is most excellently handled, by

The second argument of Naturall philosophy

Phylo lib. de
opific. mund.
The third
argument
of Naturall
philosophy.
* Vide Plu-
tarch de pla-
cetis phylos.
Arist. lib. 8.
phys. et lib.
de Gen. et
corrup.
Arist. lib. de
mund. Et vi-
de Ploti. lib.
de mundo.

Phylo Iudeus, in his learned treatise,
Of the workmanship of the world.

From the Cause efficient, the Phylo-
sopher disputeth thus. It is evident
by all reason, in respect of the cor-
ruptions, alterations, and perpetuall
motions of all creatures, that thys
world had a beginning, & * all excel-
lent Philosophers that cuer were.
haue agreed therupon, except Aristotle,
who for a time held a fantasy that
the worlde had no beginning, but
was from all eternitie; albeit at last in
his old age, he confessed y contrarie,
in his Booke to King Alexander.

This then being so, that this world
had a beginning, it must needes fol-
low also, that it had an efficient Cause.
Now the is the question, who is that
efficient Cause that made the world?
If you say, that it made it selfe, it is
absurde, for how could it haue pow-
er to make it selfe, before it self was,
and before it had any being at all? If
you say, that something within the
world, made the world: that is, that
some one part of y world, made the
whole: this is more absurde; for it is,
as if a man should say, that the finger
(& this before it was a finger, or part
of y body) did make the whole body

VWhere-

VVherefore we must confesse by force of this argument, that a greater and more excellent thing, than is the whole world put together, or than any part thereof, made the world, and was the *Cause efficient* of the frame that wee see; and this can be nothing els but God that is aboue the world. So that heereby we see, how many waies the Naturall Phylosopher is fraught with arguments, to proue there is a God, and that by reason only, without all light or assistance of fayth.

¶ *The Metaphisique and his argument.*

BVT the Metaphisique, or Supernaturall Phylosopher among the Gentiles, as he to whom it appertained most in speciall to handle the high and supernaturall affayres, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all he saide, that it could not stand with any possibility in his Science, that *Ens finitum*, a thing finite, or closed within bounds or limits, (as this world, and euery creature therin is) could be, but from

The first argument in Metaphisicke.

some Maker or Creator. For (saith he) the thing that in it selfe is not infinite, hath his bounds & limits, and consequently there must bee something, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, we must of necessitie imagine some infinite supreme Creator or Maker that limited these creatures, even as we see that the Potter (at his pleasure) giueth boundes and limits to the pot that he frameth.

A Maxime
in Meta-
phisicke.

*Arist. lib. 8.
metaph.
capit. 2.*

Thys argument the Metaphisicke confirmeth by a ruled principle in his Science. *That euery thing which is by participation, must be reduced & referred to some other thing, that is not by participation, but of it selfe.* And hee calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for exmple; water, or any thing els that is heated by fire, is hote by participation, and not of it selfe, for that it may alwaies be hotter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heate in the highest

highest degree, and in that kinde can receyue no addition, wherefore the heate of all other things, which are hote by participation of fire, are reduced (concerning theyr heate) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experience, that all the creatures and parts of thys worlde, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all theyr perfections, and may receiue additions to the same, & consequently, they must of necessitie be referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others: & thys is God, who being absolute, endlesse, and without all limitation of perfection in himselfe, deriuech from his own incomprehensible infinitnesse, certaine limited natures and perfections to euery creature: which perfections in creatures, are nothing els but little particles, & participations of the bottomlesse sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beame to the Sunne, and the brooke to the Fountaine.

Howe all
creatures
are by parti-
cipation of
GOD.

The second
argument in
Metaphi-
sicke.

Multitude.

Plato in

Parmen.

Primum

mobile.

M I C R O -
C O S M O S .

The infinite
things that
proceede
from the
soule.

A second argument vseth the Metaphisicke, grounded vpon certaine rules of vnitie, wherof one principle is, *That euery multitude or distinction of things, proceedeth from some vnitie, as from his Fountaine.*

This he sheweth by many examples of things in this world. For we see by experience, that y diuers motions or mouing of the lower Spheres or bodies celestial, do proceed of the mouing of one highest Sphere, & are to be referred to the same, as to theyr Fountaine. Many Riuer are reduced to one well or of-spring: innumerable beames to one Sunne: & all the boughes of a tree to one stock.

In the body of Man, which for his beauty and variety, is called the *little world*; the veynes which are without number, haue all one beginning in the Lyuer, the arters, in the heart, the sinnowes, in the brain. And that which is more, the infinite actions of life, sence, and reason in man, as generations, corruptions, nourishments, digestion, & alteration; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembering, discoursing, and ten hundred thousand particular actions, operations

tions and motions besides, which are exercised in mans body, vnder these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, & distinct in euery theyr office and operation, doe receiue notwithstanding theyr beginning from one most simple vnitie, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them al to so innumerable, different and contrarie functions.

By this concludeth the Metaphisicke; that as among the creatures, we finde this most excellent order & connexion of things, vwhereby one bringeth forth many, & euery multitude is referred to his vnity: so much more in all reason, must the whole frame of creatures contayned in the world, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world; which subordination is such, & so wonderful, as we see no creature by nature serueth

The third argument in Metaphisick. Subordination.

serueth it selfe, but another, and altogether doe conspyre in seruing the common. We see the heauens doe moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent than theselues. We see y^e water moysteneth the ground, the ayre cooleth, openeth, & cherisheth the same, the Sunne heateth and quickeneth it, the Moone & Starres poure foorth their influence, the windes refresh it, and all this not for themselues, but for other. The earth againe, that recey- ueth these seruices, vseth not the same for herselfe, or for her owne cōmoditie, but to bring forth grasse wherewith to feede Cattell, & they feede not for themselues, but to giue nourishment vnto man.

A simili-
tude.

Now then (sayth the Metaphisick) if a man that stood a farre off vpon a Mountain, shold see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent well appointed, each one in order agreeing with the other, deuided into Rankes, Squadrons, Companies, and Offices; subordinate the one to y^e other by degrees, & yet all tēding one way, all theyr faces bent vppon one place,

place, al mouing, marching, and turning together, all endeououring with alacritie towards the performance of one common seruice by mutuall assistance, without dissention, discord, difference, or clamor; he that should see this (sayth the Metaphisicke) as he could not but imagine some Generall high Captaine to be among these Souldiours, whom all obaied, & from whose supreamē cōmaundement & order, this most excellent subordination, agreement, & vnion proceeded, so much more, vppon consideration of the former coherence, consent, and miraculous subordination of creatures among themselues in their operations, must we inferre, that they haue some generall commaunder ouer them all; by whose supreamē dispositiō, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

The fourth reason or argument alledged by the Supernaturall Philosopher, is, of the marueilous prouidence arte and wisdome, discovered in y making of euery least creature wythin the yvorlde. For seeing there

The fourth argument in Metaphisick. Prouidence.

* Lucrecius
made diuers
bookes a-
gainst the
workman-
ship of the
world.

there is nothing so little, nothing so base or contemptible, within the compasse of this heauen that couereth vs, but if you consider it, you finde, both arte, order, proportion, beauty, and excellencie in the same: thys cannot proceed of Fortune, as foolish * Lucrecius and some other would haue it, for that Fortune is casualty without order, rule, or certaintie, & therefore needes it must come from the wisdom and prouidence of some omnipotent Creator.

If you take a flye, or a flea, or a leafe from a tree, or any other, the least creature that is extant in the world, and consider the same attentiuely: you shall finde more myracles, than parts therein: you shall finde such proportion of members, such varietie of collours, such distinction of offices, such correspondence of instruments, & those so fit, so well framed, so coherent, and so subordinate: as the more yee contemplate, the more ye shall maruaile, neyther is there any one thing in the worlde more effectually, to drawe a man to the loue and admiration of his Creator, than to exercise himself often in this contemplation, for if
hys

hys heart be not of stone, this will moue his affection.

VVe read of Galen, a prophane & very irreligious Phisitian, who as himself confesseth in a certain place, taking vpon him to consider of the parts of mans body; & finding much wisdom in the order, vse, and disposition of the same, sought first to giue the praise & glory therof to nature, or to some other cause than to God. But in proceffe of time, beeing oppressed (as it were) with the exceeding great wisdom, cunning & prouidence, which he discovered in euery least parcell & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better deuised; he brake forth into these

Galen. lib. 5.
de vsu part.

words: *Compono hic profecto canticum in Creatoris nostri laudem, quod ultra res suas ornare voluit, melius quam ulla arte possent.* Heere truely doe I make a song in praise of our Creator, for that of his own accord, it hath pleased him to adorne and beautifie his things better, than by any art possible it could be imagined.

Heereby then doth the Metaphisicke gather and conclude most evidently,

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things: such a one, as exceedeth all boundes of nature, & of humaine abilitie. For if all the world should ioyn together, they could not make y^e least creature that we see in this world. He concludeth also, that the for-sight & prouidence of this Creator is infinite, for things to come in all eternitie; and finally, that his wisdome & cogitations are iuscrutable. And albeit sometime he reueale vnto vs some part therof, yet often againe we erre therein. For

**A wonder-
full speech
of a Hea-
then.**

which cause, a wise Heathen Platonick concludeth thus, after long search about these affayres. I will praise God (saith he) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, do things wherein my seruants are blind & conceiue no reason. As also I haue seene little chyl dren, cast into the fire Jewels of great price, and their Fathers writings of great learning and wisdome, for that they were not of capacitie to vnderstand the value, & worthines of the thing.

*Plotin. lib. de
provi.*

One argument more wyll I alledge

ledge of the Metaphisick, grounded vpon the immortalitie of mans soule; which immortalitie is proued with one consent of all learned men, (as Plato alledgeth) for that It is a spyrit and immateriall substance, whose nature dependeth not of the state of our mortall body, for so by experience we see daily, that in old men & withered sickly bodies, the minde & soule is more quick, cleere, pregnant, and liuely then it was in youth, whe the body was most lusty.

The same is also proued by the vnquēchable desire which our mind hath of learning, knowledge, wisdom, and other such spirituall and immateriall things, wherein her thirst by nature is so great, as it cannot bee satisfied in this life, neither can the objects of sence & bodily pleasures, or any other commodity or delight of this materiall world, content or satiate the restless desire of this immaterial creature. VVhich is an euident argument to the Phylosopher, that some other object and contentation, is prepared for her in another world: and that of such excellencie and supereminent perfection, as it shall haue in it all wisdom, all learning,

The fifth argument in Metaphisicke. Immortalitie of the soule. *Plato. lib. 10 de Republ.*

VVhen the desire of our soule shall be satisfied.

ning, all knowledg, all beautie, & all other causes of loue, ioy, & contentation, wherein our soule may rest for euer.

*Themist. in
lib. de ani-
ma.*

*Plut. de pla-
cit. phylos.*

The mea-
ning of olde
Phyloso-
phers, tou-
ching *Ani-
ma mundi.*

This being so (say th the Phyloso-
pher) that the soule & mind of man
is immortall, of necessity it must en-
sue, that an immortall Creator sent
the same into our bodies, and that to
him againe it must returne after her
departure from this lyfe heere. This
was the true meaning indeede (how
soeuer some latter interpreters haue
mis-vnderstood the same) of that
ancient doctrine of olde Phyloso-
phers, which Plutarch alledgeth out
of Pythagoras & Plato: affirming,
that all particular soules of men,
came sent frō one generall & cōmon
soule of the whole world, as sparkles
from the fire, and beames from the
common Sunne: and that after their
seperation from theyr bodyes, they
shall returne againe to that generall
soule, called *Anima mundi*: the soule
of the world (for that it giueth life &
being to the world) & so to remaine
with that generall soule eternally.

This was the doctrine of old Phi-
losophers, which seemed indeede to
haue beene nothing els, (though de-
liuered

liuèred in other speeches) but that which Salomon himselfe affirmeth in playner wordes, *Et spiritus redibit ad Deum, qui dedit illum :* & our soule or spirit shal return to God that gaue it vnto vs. And this may suffice for a taste of that which the Metaphisicke or Supernaturall Phylosopher can say, for prooffe that there is a God.

¶ The Morrell Phylosopher.

Here remayneth yet a third part of humaine wisdome or phylosophie, called Morrell, whose reasons & arguments for prooffe of this veritie, I haue of purpose referred to the last place, for that they bee more plain and easie than the former, and more sientible to the capacitie of euery simple and vnlearned Reader.

For first of all, hee obserueth in the very natural inclination of man, (be his manners otherwise neuer so euill) that there is a certain propension and disposition to confesse some GOD or Deitie; as by example he prooueth in all Nations, were they neuer so fierce or Barbarous, yet alwayes confessed they some God by nature,

*Tertullian
handleth
thys poynt
excellently
in Apolog.

Seneca lib. 1.
de ira Suet.
in Calig.

The saying
of Zeno,
touching
the death of
Atheists.

nature, though no man did teach or
instruct them therein. The same is cō-
firmed by the cōmon vse of all Hea-
thens, in * lifting vp theyr eyes and
hands to heauen, in any suddain dis-
tresse that commeth vppon them.
Which importeth that nature herself
hath ingrafted this feeling, that there
is a God. Yea, further he alledgeth
that by experience of all ages, it hath
been proued, that Atheists theselues
that is, such men, as in their health &
prosperitie, for more liberty of sin-
full life, would strue against the bee-
ing of any God; when they came to
die, or fall into any great misery, they
of all other men, would shew them-
selues most fearfull of this God, as
Seneca declareth, and as Suetonius
sheweth in the example of Caligula.
Which is a token, that theyr con-
science inforced them to beleue a
God-head.

Nay, Zeno the Phylosopher vvā
wont to say, that it seemed to hym a
substantiall prooffe of this veritie, to
heare an Atheist at his dying day, v
preach God frō a paire of gallows, or
or rather such place of misery, (whē
he asked God & nature forgiuenes)
than to heare all the Philosophers in
the

for the worlde dispute the poynt; for
that at this instant of death and my-
serie, it is lyke, that such good fel-
lowes doe speake in earnest and so-
brietie of spirit, who before in their
wantonnes, impugned God, cyther
of vanitie, ambition, sensuallitie, or
dissimulation.

Now then, when the Morral Phy-
losopher hath proued by this natu-
rall inclination of man, that there is
a God, which hath imprinted in vs
such a feeling of himselfe, as no con-
science can deny him, when it com-
meth to speak sincerely: the steppeth
he a degree further, and proueth that
this God which is acknowledged,
can be but one; for that if hee bee a
God, he must be infinite, and if he be
infinite, he can haue no companion,
for that two infinite things cannot
stand together, without impeach-
ment the one of the others infinitie.

Hee prooueth the same by the cu-
stome of the most Gentiles, who (as
Lactantius well noted in his tyme)
whē they swore, or cursed, or praied,
or wished any thing hartily, (especi-
ally in affliction, that lighteneth the
vnderstanding,) theyr fashion was
to say, God, and not the Gods. And
for

The reason
why there
can be but
one God.

*Lact. lib. 2.
diu. instit.
cap. 2.*

*Deus et non
Dij.*

Plato Epist.
13. ad Dyo-
nisi.

for the learned sort of them, how-
soever they dissembled, and applied
themselves outwardly to the error of
the common people, yet in earnest
they neuer spake of more thē of one
God, as Plato signifieth of himselfe
to Dionisius King of Sicilie, in a cer-
taine Letter, wherein he gaue him a
signe when hee spake in earnest, and
when in iest. *Hinc discis tu, scribam ego
serio, nec ne: cum serio, ordior Epistolam
ab vno Deo, cum secus, a pluribus.* By
“ this signe shall ye knowe whether I
“ write in earnest or not: For when I
“ write in earnest, I beginne my Letter
“ with one God, and when I write not
“ in earnest, I doe begin my Letter in
“ the name of many Gods.

Cyrrillus lib.
2. cont. Iuli.

Plotin. En-
nea. 1. lib. 8. 1
2. et En. 6.
lib. 4. capit.
12. 3. 4.

Iulian the Apostata, in hys three
most scornfull Bookes that he wrote
against vs Christians, (whom con-
temptuously he called Galileans) en-
deuouring by all his meanes to ad-
uance and set forth the honour of
Paganisme, alledgeth this Plato for a
chiefe pyller and father thereof, and
dareth preferre him with our Mo-
ses: and yet you see what he testifi-
eth of himselfe. And that this was
his perpetuall opinion, three of his
most worthy Schollers, I mean three
of

That there is a God.

63

of the most learned that euer professed the Platonick sect, Plotinus, Porphyrius, and Proclus, all Heathens theselues, doe testifie & proue in dyuers parts of theyr workes, assuring, that both they and their master Plato, neuer beleeeued indeede but onely one God. And as for Socrates that was Platos Master, and pronounced by the Oracle of Apollo, to bee the wisest man in all Greece; the world knoweth that hee was put to death for iesting at the multitude of Gods among the Gentiles.

Aristotle that ensued after Plato, began y^e sect of Peripateticks, & was a man so much giuen to the search of Nature, as in many things he forgot the Author of Nature, or at least wise, he treated little & very doubtfully therof, yet in his old age, when hee came to write the Booke of the world to K. Alexander (which Book S. Iustine the Martyr esteemed greatly, and called it the Epitome of all Aristotles true philosophy) he resolueh the matter more cleerely, saying thus of God, *Hee is the Father of Gods & men, he is the maker & conser-* of all things that be in the world. And hee addeth further in the selfe same place,

*Porhy. lib. 2.
de abst. et lib.
de occa. cap.*

*21. Procl. in
theolo. Pla-
ton. et lib. de
anima. et*

Dem. 1. 31.

42. 53.

Socrates.

*Apuleius, A-
legus, et La-
erti. in vita
Socratis.*

*Aristotle &
the Peripa-
teticks.*

*Iustin. in
Apolo.*

*Arist. lib. de
mundo.*

Theo. in me-
taph. Alex.
Aphrod. lib.
de prouiden.

place, that the multitude of many Gods, was inuented to expresse the power of this one God, by the multitude of his ministers: so that hee maketh all Gods to be seruants besides onely one. VVhich sentence of theyr Master, Theophrastus and Aphrodiseus, two principal Peripatetickes, doe confirme at large.

Zeno & the
Stoickes.

Plut. de ora-
cul. defect.
de transc. de
quest. Plat.
Seneca de vi-
ta beat. de
prouid. in
Epist.
Epiet. apud
Arianum.

Zeno the cheefe and Father of the Stoicks was wont to say, (as Aristotle reporteth) that, *either one God, or no God.* Which opinion is auerred euery where, by Plutarch and Seneca, two most excellent writers, & great admirers of the Stoick seueritie. And before them, by Epictetus, a man of singuler account in that sect, whose words were esteemed Oracles. *Discendum ante omnia, vnum esse Deum, omnia regere, omnibus prouidere.* Before all things (saith he) we must affirme that there is one God, and that this God gouerneth all, and hath prouidence ouer all.

The Acade-
mickes.

As for the Academiks, who made the fourth deuision or sect of Philosophers, it is sufficient which I haue mencioned before, that Socrates their founder, was caused to dye for his opinion in this matter; albeit it seeme,

seem, that such as insued in that sect, whose profession was to dispute and doubt of euery thing, * came at * So in this length, by their much iangling and type of variety of disputing, to beleue and hold nothing. Wherof Cicero himselfe may Sects. be an example, who in his Bookes *De natura Deorum*, followeth so farre the Academicall veine of doubtfull disputing to and fro, about the nature of Gods, as hee may seeme (and so did he to dyuers Christians of the Primatiue Church) to be very irresolute whether there were any God or no. Albeit in the end he make *Arnob. cont. gentes.* shew to conclude very plainly and peremtorily with the Stoicks.

All the foure sects of Philosophers All old Philosophers then, who in theyr times bare the credite of learning & wisdom, made profession of one GOD, when they ledged one came to speake as they thought. But GOD. if we ascend vp hyer, to the daies before these sects began, that is, to Pythagoras, * & Archytas Tarentinus, * *Vide apud Plutarch de placitis philosoph. Trismeg. in Pamaand. et in Asclep.* and before them againe, to Mercurius Trismegistus, that was the first parent of phylosophie to the Egyptians: we shall finde them so resolute and playn in this poynt, as no Christian can be more. VVherfore he that

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him read but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and second books against the Gentiles, and hee shall remaine satisfied.

The recollection of the first argument in Morral philosophy.

This then is the Morral Philosophers first argument: the inclination of al people to beleue a God-head: the instinct of nature to confesse it, the force of mans conscience to fear it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wyse men, in applying this God-head not to many, but to one only, that made this world, and gouerneth the same.

*Trismeg. in
Pæman. cap.
2, 3, 4, 5, 6,
&c.*

*In Asclep. 1.
2. 6. &c.*

*Non hominibus, non demonibus, non
Dys ipsis, quos non nature ratione, sed
honoris causa Deos nominamus.* We do not attribute the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselves, for that wee call them Gods, not in respect of theyr natures, but for honours sake. That is, we call them Gods to honour them for theyr famous acts, and not for that we think them

them in nature true Gods. VVhich Cicero confirmeth in these vvords; Cicero hys *The life of man*, and *common custome* opinion of hath now receyued, to lift vp to heauen the multi- by fame and good will, such men as for tude of Pa- theyr benefits are counted excellent. And nyme gods heerehence it commeth, that Hercules, how they Castor, Pollux, Aesculapius, and Liber, were made. are, now become Gods, and heauen almost is filled with mankinde.

The second argument of Morrall philosophy, is, *De vltimo fine, et summo hominis bono*: that is, concerning the last end of man, and of his highest or supream felicity, wherby the beeing of God is also confirmed. And albeit I haue said somewhat of mans end before: yet that which in this place I am to adde, is more proper and peculiar to Morrall phylosophy. For as other Sciences may, & doe consider the finall ends, of other creatures, which are dyuers, and yet all concur for the seruice of man: so this Science of Morrall phylosophy, doth properly consider the final end of man himselfe, calling it, *summum bonum*, his greatest and highest happiness, where-vnto he was created, and where-vnto he tendeth in thys life, and wherein he resteth and reposeth,

seth, without further motion or appetite, when he hath obtayned it.

Euery thing
in thys
world hath
a naturall
desire to his
end.

For better vnderstanding wherof, it is to be cōsidered, that euery thing in this worlde, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtayned. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be stayed) vntill it come thether. On the contrary, fire, reposeseth no where, (except it be restrayned) vntill it mount aboue the ayre to his peculier and naturall place of abode, where, of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe reposeseth.

The felicity
of beastes.

In beastes likewise we behold, that they haue a desire to fill their bellies, and to satisfie theyr other sences, which being satisfied they remaine contented, & desire nothing els, vntill the same appetite of sence vuant his obiect againe. VVherby we perceiue, that sensuality or cōtentation
of

of the senses, is the finall end desired of beasts, and theyr very *summum bonum*, or supream felicitie.

But in man, albeit for maintenance of the body, ther be this appetite also to satisfie his senses, according to the lower proportion of hys minde, that is called *sensatiue*, yet according to the higher part of his mind, whose name is *reason*, or the reasonable part, (which is the only part indeed, that is peculier to man, and distinguisheth him from vnreasonable beastes,) he hath an appetite of some more high and excellent object, then is the contentation of these senses: for that by experience wee see and feelee, that oftentimes when the senses be al satisfied, yet is the mind not quyet, which argueth, that sensualitie, or sensuall delectation, is not our *summum bonum*, wherein our minde must rest, and enioy her felicitie.

Heereupon haue Phylosophers & wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankinde?

And Cicero saith, that this poynt is, *Cic. lib. de f. Cardo totius phylosophie*, the very hook *bonorum & malorum.* or hynge wherupon all phylosophie hangeth. For that this beeing once

The contē-
tion of Phy-
losophers a-
bout the
felicity of
man.

*Aug. lib. 19.
de ciuit. cap. 1*

The sentēce
of Plato in
Phædon.

found out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & hap- pines. And therfore about this point there hath been maruellous conten- tion and fight among Phylosophers, the Stoickes refuting the Epicures, & Peripatetiques refuting againe the Stoicks: and the Platonickes, (who went neereſt the truth) impugning and refuting both the one and the o- ther: and this diſſention went ſo far forth, the one part aſſigning one thing, and the other another, to bee this felicitie or *ſummum bonum*, that Marcus Varro, a moſt learned Ro- maine, gathered two hundred, four- ſcore, and eyght different opinions (as S. Auguſtine noteth) about thys matter.

And finally, when all was ſaid and examined, Plato found, that nothing which might be named or imagined in thys life, could be the felicitie or *ſummum bonum* of man, for that it could not ſatiffie the deſire of our mind. And therfore he pronounceth this generall ſentence. *It is impoſſible that men ſhould finde their felicitie or ſummum bonum, in thys life, ſeeke what way they will: but in the next life with-*

without all doubt it must be found. The reason of which sentence and determination was, for that Plato was able to refute any thing, that the other Phylosophers did or could name, to bee our felicitie and finall end in this life, were it Riches, Honours, Pleasures, morrall vertues, or other like, which each sect did assigne.

As for example, hee prooued that riches could not be our *summum bonum* or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more daunger oftentimes & trouble of minde, than pouertie dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & minds of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with beastes, and alwayes haue annexed thyr sting, and discontentation, when they are past. Morrall vertues, for that they consist in a certain perpetual fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turn our selues, or what so euer wee lay our hands vpon in this

How nothing in this life can be our felicity.

life, to make our felicitie or *summum bonum*, it sayeth vs (saith Plato) neyther giueth it any durable contentation to our minde, wherfore this felicitie is to be sought and obtayned in the life to come.

How farre Morral philosophy reacheth in determining mans felicitie.

Thus farre arriueeth Morrell philosophy by reason, to proue, that mans felicitie or final end, cannot be in any thing of this life or world. It proueth also by the same reason, (as in part it hath been touched before) that this felicitie of our minde in the life to come, must be a spirituall and immaterial obiect, for that our mind and soule is a spirite: it must bee immortal, for that our soule is immortal. But what? goeth yet humaine philosophy any further? or can Plato assigne the particuler point wherein it standeth? Heare his words and confesse, that not without reason he was called *Diuine*. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis*, That we be ioyned to GOD, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more than this? Yet harken what a scholler of hys sayth, for explication of his Masters
sen-

Plato in
Phadon.

sentence : *Supremus hominis finis, supremum bonum, id est Deus.* Plotin. *Enu.*
 1.lib.4.cap.1 The finall end of man wherto he tendeth, is a
 supream or soueraigne good thing,
 and this is God himselfe. By which
 wordes we see, that these Heathens,
 by the ende of man could finde out
 God, which was the second argu-
 ment propounded in Morrell phy-
 losophy.

A third argument vseth the Mor- The third
 ral Phylosopher, for prooffe of God, argument in
 (which shall be the last I will alledge Morrell phy-
 in this place) deduced from confide- losophy,
 ration of good and euill, vice & ver- touching re-
 tue, and especially of the rewarde, ward & pu-
 which by nature, reason, and equity, nishment.
 is due to the one: as also, of the pu-
 nishment belonging to the other.

For (saith he) as in all other things,
 creatures, and actions of this world,
 that passe from the Creator, wee see
 proportion, order, iustice, wisdom,
 and prouidence obserued; so, much
 more must we assure our selues, that
 the same is obserued in the same
 Creators actions & proceedings to-
 wards man, that is the cheefe and
 principall of all other his creatures.

Now then we see & beholde, that
 all other creatures are directed to

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course: and losse, disease, and grieve, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, whereby he may eyther direct hys vway to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equitie and iustice, there must remaine reward for such as doe wel, and follow the right path assigned them to theyr end and felicitie, which is by good life: and punishment for the other that abandon the same, for pleasure and sensualitytie.


But we see in this world, (saith the Phylosopher) that most wicked men doe receyue least punishment: and many there be, (as Princes and high Potentates) whose liues & actions, be they neuer so vicious, yet are they aboute the correctiō of mortall men: and many poore men on the contrary part, who for theyr vertue, patience, & honestie, receiue nothing in this lyfe, but enuie, malyce, contempt, reproch, despite, and oppression.

tion. * VVherfore (saith he) eyther * See of this
 wanteth there prouidence & equitie matter So-
 in the gouernment & disposition of crates in A-
 these affaires, which we see not to polog.
 want in things of lesser moment: or
 els must there bee a place of punish-
 ment & rewarde in the life to come,
 vpon the soules of such as part from
 hence, and a iust and powerful Iudge
 to make recompence of these ine-
 qualities and iniustices permitted in
 this world. VWhich Iudge can bee
 none but the Creator himselfe.

*Plato in
 Cratil. et in
 Gorgia. et in
 Phaed. et in
 lib. 10. de le-
 gibus. Plu-
 tarch. de Sca-
 numinis vin-
 dicta & o-
 thers.*

And so hetherto haue I declared,
 how euery particuler Science among
 the Gentiles, had particuler meanes
 and wayes to demonstrate God by
 contemplation of his creatures, and
 by force of reason, which no man
 could deny.

Now remayneth it to shew, howe
 the Iewe or faithfull Israelite, before
 Christes appearance in the flesh, was
 able to confirme thys veritie to a
 Heathen, which shall be the subiect
 of the Section following.

 Now

¶ How the Iewes were able to
prooue God.

SECT. 3.

The people
of Israell
Gods par-
tage.

THE people of Israell, that for many yerres & ages, were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side, that impugned theyr Religion & worship of one God, and had many weak-lings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations and Countreys about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people diuers forcible proofes, & most reasonable arguments peculiar to themselves, (besides the gyft of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their bretheren in y beleeefe of one God, & to conuince all Atheists or Infidels in the world.

Diuers

things wher
by the Iewes
shew God.

And albeit these proofes which they vsed were many, as the creation of the world by one God: the deuinding of the Hebrue Religion from the

the beginning : the conuerſation of God with Abraham, of whom the Iewes deſcended : the myraculous deliuering of that Nation frō Egipt : the Law receyued from Gods owne mouth by Moſes : the ſtrange entrance of the Iewes into the Land of Promise : the extinguishing of the Gentiles vvhich before inhabited there : the errection of the Iewiſh Monarchie ; and protection thereof againſt all Nations; the myraculous deedes and ſayings of Prophets: and a thouſand reaſons beſides, which confirme moſt euidently, that the Iewes God, was the only true God: yet for that all theſe things and ſayings with an Infidell, had no more credite, than the wrytings or Scriptures wherein they were recorded; hereby it came to paſſe, that al which a Iewe could ſay for prooſe of God, more than a Gentile, depended only vpon ſ authoritie of his Scriptures; and for this cauſe he referred all hys proofes and arguments to make euident the trueth & certaintie of theſe Scriptures, which thing once performed, the being of one God cannot be called into controuerſie : for that theſe Scriptures are nothing els, but

Comfortable to heare the certainty of Scriptures declared.

a narration of the acts & gests of that only God, which the Iewes professe.

VVe are now to see then, what the Iew was able to say for prooffe of his Scriptures, & consequently, for demonstration of God, & of his iudgements declared therein. VVhich discourse, as it was profitable in olde time, for stay & confirmation of all such, as were or might bee tempted with infidelitie: so can it not be but very comfortable to vs Christians of these daies, to behold the certaintie of these Scriptures layd open before vs, vpon which the foundation of our whole sayth dependeth.

¶ The first prooffe, of Scriptures.

Antiquitie,

* Iosephus
lib. 10. con.
Appion
handleth
this at large.

FIRST therefore, the Iew for prooffe of his Scriptures, alledgeth the great & wonderfull antiquitie thereof. For as God (sayth he) was before Idols, and trueth before falshood, so was the Scripture, (which is the Storie of the true God) long before the writings of Panims or Infidels. Nay, * further he sheweth, that the most part of things recounted in the Bible, were doone before most of the Panyms

Panym gods were extant, and that the very last VVriters of the Hebrue Cannon, which are Esdras, Aggeus, Zacharias, and Malachie, (*almost six hundred yeeres before the coming of Christ, when the second Monarchie of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pherecides, Thucydides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that lyued a good whyle after: yet the eldest of these, arryued no higher than the daies of K. Salomon, which was five hundred yeeres after Moses, the first writer of the Bible. After whose tyme, the most part of Heathen gods were long vnborne, as Ceres, Vulcan, Mercurie, Apollo, Aesculapius, Castor, Pollux, & Hercules, as the Gentiles themselves in their Genealogies doe confesse. And as for Abraham, that liued five hundred yeres before Moses, he was not only elder than these gods, which I haue named, but also than Iupiter, Neptune, Pluto, & such other, who for dignities sake and antiquitie, are called

* Eusebius
assigneth
them 570. in
Chron.

Euphemerus
Missen: in
Genealo.
Deorum.

Tic. de natura Deorum.

called by the Gentiles, *Dij maiorum Gentium*, the gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeeres or thereabouts.

So that by this it is euident, that the writing of Heathens, and the multitude of theyr gods, are but late Fables in respect of the olde and venerable antiquitie of Hebrue Scriptures, and consequently the authoritie of these Scriptures, must in reason be greater than all other writings in the world besides, seeing they were extant before all others, in those first times of simplicitie & sinceritie, and were in part translated into dyuers languages, before the Monarchie of the Persians, that is, before any story of the Gentiles vvas written, as Eusebius out of many Heathen Authors declareth.

*Euseb. lib. 9
de prap.
Euang. cap.
2. 3. 4.*

¶ The second prooffe of Scriptures.

Their manner of writing & conseruing.

NEXT to the reason of antiquitie, is alledged the manner of writing, authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of things con-

contained therein. For first, what so-
euer is sette downe in these writings,
was eyther taken immediatly from
the mouth of God, as were the pro-
phecyes and bookes of the Lawe: or
els collected from time to time by
generall consent, according as mat-
ters & myracles fell out, as were the
Bookes of Iudges, the Bookes of
Kings and Chronicles, and some o-
ther that containe records and Hy-
stories of times. Which bookes were
not gathered by some one pryuate
man, vpon heare-say, or his own i-
magination, long after things done,
as Heathen Hystories, & other pro-
phane records and monuments are;
but, they were vwritten by generall
agreement, in the selfe same dayes,
when things were in sight & know-
ledge of all men, and so coulde not
be feigned.

Secondly, when books were writ-
ten, they were not admitted into the
common authoritie of Scriptures,
that is, of Gods word or diuine wry-
tings, but vpon great deliberation, &
most euident prooffe of theyr vn-
doubted verity. For either the whole
Congregation or Sinagogue, who
had the approouing heereof, (and a-
mong

How Scrip-
tures were
authorised.

mong whom commonly were dyuers Prophets) did knowe most certainly the things and myracles to be true, (as did also the whole people,) that were recorded in these vvritings, cōcerning Histories, or els they saw the same confirmed from God, by signes & wonders, as in the books of the Prophets, and of theyr Lawgiuer Moses it fell out.

The care of written and admitted for Scripture, conseruation. the care of conseruation therof was such, & the reuerence of Iewes ther-vnto so great: as may easily assure vs, that no corruption or alteration could happē vnto it. For first y thing was coppied out into twelue Autentical copies, for al the twelue Tribes: and then again in euery Trybe there were so many copies made, as were particuler Synagogues within that Trybe. All was doone by speciall Notaries, Scribes, Ouer-seers, and Witneses. The copies after diligent reuiewe taken, were laide vp by the whole congregation, in the Treasure house of the Temple, vnder dyuers locks & keyes, not to be touched, but by men appointed; not to be vsed, but with singuler reuerence. To add,

dimi-

diminish, corrupt, or alter, was present death by the Lawes of the Nation. And then howe was it possible (saith the Iewe) that among these writings, eyther falshood shoulde creepe in, or trueth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therfore obserueth he another thing in thys case, which in truth is of very great consideration, to wit, that no other Nation vnder heaven, dyd euer so much esteeme their own writings, that they would offer to dye for the same, as the Iews were ready to do, for euery sentence & sillable of their Scriptures. Wherefore also it did proceede, that in all theyr miseries & afflictions (wherein they were a spectacle to all y^e world) in all theyr flights & banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in al their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these writings, more than theyr owne liues, and so haue kept the same wythout mayme or corruption, more ages together, than all Nations in the world haue done any other Monuments.

The estimation that the Iewes had of theyr Scriptures,

¶ *The third prooffe of Scriptures.*

The sincer-
tie of the
VVriters.

THE thirde perswasion which is vsed by the Iew for the veritie of these Scriptures, is, the cōsideration of the particuler men that vvrote them: who were such, as in no reason can be suspected of deceit or falshood. For as I haue sayd, the stories of the Bible, were written from time to time by publique authoritie, and by the testimonie of al men that saw and knew the things that are rehearsed. The bookes of the prophecies were indited by the Prophets themselues, who were plaine, simple, & sincere men, authorised from God by continual miracles, & yet so scrupulus & timorus of their owne speeches, as they durst say nothing, but onely, *The Lord sayth this, the Lord of Hostes commaundeth that. &c.*

And when they preached & read theyr wrytings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasurie of theyr Nation, vntill by tract of time, the euent and fulfilling

ling of theyr prophecies shold proue them true, (as alwayes it did) and theyr owne both liues & deathes declare, that they meant no falshood: subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen VVriters were) and theyr deathes for the most part offered vp in holy martyrdom, for defence of that truth which they had preached and written: as appeareth in *Esay, that was sawed in peeces by King Manasses; in Ieremie, that was stoned to death by the common people; in Ezechiell, that was slaine by the Captaine of the Iewes at Babilon; in Amos, whose braines were beaten out, by Amasias the wicked and Idolatrous priest in Bethell; in Micheas whose neck was broken by Ioram, sonne to King Achab; in Zacharias, that was slayne at the Altar, and the like.

And this for the Prophets of the latter times among the Iewes. But now, if we consider the first Prophet of all that wrote among the people, I meane Moses, that was not onely a prophet, but also an historiographer, a Law-gyuer, a Captaine, & a Priest, the first that euer reduced that people

The liues & deathes of the Prophets.

* See Epiphane de vitis Prophetarum.

A peculièr consideration of Moses, first writer in the Bible.

ple to a Common-wealth, and the first that put theyr acts and gesses in writing, or rather the acts and gesses of the almighty God towards them: thys man (I say) if we consider him onely? (I meane the circumstances of his person) the Iewe thinketh this a sufficient motiue to make any man of reason beleue what soeuer he hath left written in the Bible without further confirmation.

*Euseb. lib. 9
et 10. de pre.*

*Euan. Ioseph.
lib. 1. de con-
tent. Appio.
et li. 2. anti.*

And first for hys antiquitie, I haue spoken before, and the Heathens doe confesse: and for myracles doone by him, the greatest enemies that euer he had in the world; that is, Appion in his fourth booke against the Iewes, and Porphyrie in hys fourth booke against Christians doe acknoweledge them; and Porphyrie adioyneth more for prooffe heereof, that he found the same confirmed by the story of one Saconia-thon a Gentile, who liued (as he affirmeth) at the same time wyth Moses. But what? all those myracles (say they) were doone by Arte-magick, and not by the power of God, as Moses boasted.

Exo. 3. 4. 8.

But then asketh them the Iewe, where Moses a sheepeheard, could learne

learne so much Magicke, or why
could not the Magitians of Pharao,
whose study vvas in that profession
from theyr infancie, eyther doe the
lyke, or at least wise delyuer them-
selues from the plagues of Egypt?
why did they cry out, *The finger of* the miracu-
God is heere? VWhere did you euer lous works
heare of such workes doone by Ma- of Moses.
gick, as Moses did, when he deuided *Exo. 14.*
the Red-sea? when he called into
his Campe so many Quayles vppon *Exo. 16.*
the suddaine, as sufficed to feede sixe
hundred thousand men, besides wo-
men and Children? VWhen he made
a Rocke to yeeld forth a Fountaine? *Numb. 11.*
when he caused a dewe to fall from
heauen, that nourished hys whole *Iosua 5.*
Campe for forty yeeres together? *Psalms. 77.*
VWhen hee caused the ground to o-
pen, and swallow downe aliue, three *Numb. 16.*
of the richest Noble men of all hys
Army, together with their Taberna-
cles, and all other bagges & baggage? *Ioseph. lib. 4.*
When he caused a fire to come from *antiq. cap. 2.*
heauen, and consume fiftie Gentle- & 3.
men of the former Rebels and Ad-
herents, without hurting any one
that stood about them?

These things did Moses, and ma-
ny other in the sight of al his Army,
that

Numb. 16.

Dent. 11.

Psalm. 125.

that is, in the sight of manie hundred thousand people, amōg which there were diuers his emulators & sworne enemies, as by the storie and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore, if any one point of the miracles had been reproouable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him; and much lesse haue receiued his writings for diuine, and for Gods own words, (being solicited against him by so potent means) had not they knowne al things to be most true therein contained, and had seene his strange myracles, and familiaritie with God.

The plaine
and sincere
proceeding
of Moses.

But he delt plainely and simply in thys behalfe: he wrote the things of his owne doings, which euery man present did know to be true: and of Gods speeches, & communications to himselfe, he wrote so much as hee was commaunded; whereof both God, and his conscience did beare hym witnesse. Hee caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle,

cle, as Gods owne writing & coue-
 nant with that Nation. He caused all
 the whole Armie to sweare and vow
 the obseruance thereof. And then *Num. 20.*
 drawing towards his death, he made *and 17.*
 a most excellent Exhortation vnto *Deut. 31.*
 them, perswading them sincerelie to
 the seruice of their God; and confes-
 sing his owne infirmities, and how
 for his offences he was to die before
 their entrance into the Land of pro-
 mise. Hee concealed not the offence
 of his brother Aaron, of his grand- *Exod. 32.*
 father Leui, of his sister Marie, and *Gen. 49.*
 other of his kindred, (as worldlye *Numb. 12.*
 princes for their honors are wont to *Deut. 14.*
 doo) neither did hee goe about to
 bring in gouernment after hys de-
 cease, anie one of his owne sonnes,
 (which is greatly to bee obserued) *Numb. 27.*
 notwithstanding he left behind him *Deut. 3.*
 goodly gentlemē fit for the roome,
 and himself of power to place them,
 if hee had endeouored: but hee left
 the gouernment to a Straunger, na-
 med Iosua, as God had commaun-
 ded him.

Al which things (saith the Iew) do
 prooue sufficiently, that Moses was
 no man of ambition, or of worldly
 spirit, but a true seruant of God, and

consequently, that he wrought not by Magicke or falshood, but by the onely power of his Lord & Master, and that his writings are true, and of the same authoritie, that in his life & death he affirmed them to be, that is, the vndoubted VVord of Almighty God.

The fourth prooffe of Scriptures

Consent.

THIS he confirmeth yet farther by a fourth reason, which is the consent & approbation of al later VVriters of the Bible, that ensued after Moses. For as among prophane writers of worldly spirit, it is a common fashion for him that soloweth to reprehend the former, and to hunt after praise by his auncetors disgrace: so in these VVriters of the Bible, it is a most certaine argument, that all wer guided by one Spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet euer impugned the other, but alwaies the latter supporting and approving the former for true, doth build thereupon, as vpon a sure foundation. So the writings of Iosua doo confirme
and

and approue the writings of Moses : and the records of the Iudges do reuerence and allow the Booke of Iosua. The storie of the Kings & Chronicles, doth refer it selfe to the storie of Iudges. One Prophet confirmeth another. And finally, Christ appro- ueth them all, by the known diuision of the Law, Psalmes, and Prophets, which is a demonstrarion, that all their spirits agreed in one.

And thus hetherto hath been declared the foure considerations, that are externall or without the Bible, to wit; the antiquitie and continuance of the Scriptures; the maner of their writing & preserving from corruption; the sinceritie, vertue, and simplicitie of their VVriters; together with their agreement and coherence in one spirit. But now further, (saith the learned Iew) if you will but open the Booke it selfe, and looke into the Text, and that which therein is contained : you shall see Gods ovvne hand, Gods owne charecters, Gods owne signe and seale, and subscription to the paper. You shall see Gods omnipotencie, Gods Spirite, Gods prouidence, no lesse in these Letters of his Booke, than you behelde the

Foure con- siderations
externall.

1.

2.

3.

4.

Considera- tions inter- nall.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for their blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

¶ The fifth prooffe of Scriptures.

Their argument, and ende.

Consider then first (saith hee) the subiect or Argument which the Scriptures do handle, together with their scope & ende whereuntoo they doo leuell. You shall find, that the first is nothing els, but the actes and gests of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glorie and exaltation of the same great God, together with the saluation of mankinde vpon earth. And shal you find anie writings in the world besides, that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turn ouer all their Authors, of what kind, name, or profession soeuer; and see vwhat mention they make of these
two

two things: I meane, of the honour of God, and the saluation of man?

Read their Philosophers, & see whether euer they name or pretend these things. Read their Historiographers, and marke how manie battailes and victories they attribute vnto God?

Philosophers.
Historiographers.

They will describe to you often the particuler commendation of their Captaine, they will defraud no one Souldiour of his praise in the victorie, they will attribute much to the wisdom of their Generall, much to his courage, much to his watchfulness, much to his fortune. They will attribute to the place, to the winde, to the weather, to the shining of the Sun, to the raising of the dust in the enemies eyes, to the flying of some little bird in the ayre, and to a thousand such pettie obseruations besides; but to God nothing. VWhereas contrariwise in the Scriptures, it is in euerie battaile recorded, *God deliuered them into their enemies handes: God ouer-threwe them: God gaue the victorie.*

Againe, consider the Lawes & law makers among the Gentiles, as Lycurgus, Solon, Draco, Numa, and the like, and see whether you finde anie

Heathen Law-makers.

Deut. 6.

one such Law, or tending to such an end, as this of the Iewes: *Thou shalt loue the Lord thy God, with all thy hart, and with all thy soule: and shalt loue thy neighbour as thy selfe.*

Prophets &
Sooth-sayers.

Versifiers
& Poets.

Psalm. 17.

The vehement loue
of Dauid.
Psalm. 72.

Consider in all the Sooth-sayers and Diuines among the Gentiles, whether they vsed to say in their predictions, as the prophetes of Israell did, *Dominus dixit*, the Lord hath spoken it; or els, *Ego dico*, I do speake it. Compare their versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the praise of men, or of God. And whereas Heathen Poets haue filled vp their Bookes (as also the most part of ours at this day,) with matter of carnall loue: marke where any of them euer brake foorth into such panges of spiritual chaste loue, as holie Dauid did, when he said: I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion euerlasting?

By

- By all which is euident , that as prophane writings and Wryters, which do treat of men, extol men, seeke the grace of men, referre all to the commoditie and good lyking of men, doe proceede of the spyrite of man, and are subiect to those infirmities of falshood, error, and vanitie wherewith man is entangled in thys life : so the Scriptures, which handle matters aboue the compasse of flesh and blood ; that referre al to God, and supernaturall ends, could not proceed of nature or of humane spirit. For that by nature, the Iewes weremen as the Gentiles were, and had their infirmities of fleshe and blood as the other had. And therefore it must needes be concluded, that these hygh and supernaturall writings among them, proceeded from God, that speciallie directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

Prophane
writers treat
onely of
men.

The sixth prooffe of Scripture.

NEXT after the argument and ende of the Scriptures, the Iewe wil-
leth vs to consider the peculier style Their style.
E 4 and

*See S. Augustine of
this at large.
Lib. 12. de
ciuit. Dei.

Simplicitie.

Profunditie

Gene. 1.

and phrase which they vse: for that (saith he) it being different from all manner of writings in the world, & vnimitable to man, it doth discover the finger of God, by which it was framed. For *wheras humaine writers do labor much in adorning their style, and in reducing their words to number, weight, measure & sound, with addition of many figures, and other ornaments for allurement of the Reader: the Scripture taketh quite another course, and vseth a most meruailous simplicitie, therby to accomodate it selfe to the capacite of the weakest; but yet alwaies carrying with it so great profundity, as the best learned in the serch thereof, shall confesse theyr owne ignorance. For examples sake, consider but the very first words of the Bible, *In the beginning, God created heaven and earth: and the earth was emptye and voide: and darkenesse was vpon the face of the deapth: and the Spirit of God was carried vpon the waters: and God said, let light be made, and light was made &c.* What can be more plaine and simple then this narration, to instruct the most vnlearned about the beginning and creation of the

the world? and yet when learned men come to examine every point thereof, how, and what, and where, and in what maner, & when things were done; it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite inscrutable misteries.

Besides this, there goeth in the same simplicitie, a strange maiestie, and grauitie of speech, declaring sufficientlie, from how great & potent a Prince it proceedeth. For as great Monarches in their Edicts & proclamations, are wont to speak vnto their subiects, not in figures or rethorical phrases, but plainlie, breefelie, and peremptorilie to shew their authoritie, so the Scriptures, to declare whose Edicts they be, do vse the like manner of phrase and style to all the world, without alluring or flattering any man, & without respect of Monarch, Emperor, King, Prince, or Potentate: *Fac hoc & viues*: do this, *Deu. 4. 16.* and thou shalt liue. *Si peccaueris in me,* and *22.* *morieris in eternum*: if thou sin against mee, thou shalt die euerlastinglye.

And albeit (as I haue saide) the Scriptures do vse this simplicitie of speech, and do not admit that kind

The force
of the scrip-
tures in mo-
uing of af-
fections.

of painted and artificiall stile, which humane writers doe so much couet, yet in perswading, instructing, moving of affections, & all other effects which speech or writing can work, there is no comparision, (a thing most wonderfull) betweene any other writing in the world and these.

Wherefore I could alledge many proofes and examples, but that it were too-long. Let any man reade attentiuely, but the first Chapter of the prophecie of Esay, and compare it with any one part or parcell of Tullies or Demosthines Orations, and see whether the difference of wordes, be as great as the difference of motions? Let diuers Himnes and holie Psalmes of the Scriptures, be conferred with the most pathetical Poems, that mans wit hath inuented, and see whether there bee any comparision in stirring and fiering of affections, or no?

*Flavius Iosephus de
antiqu. Ind.*

This am I sure, that Iosephus the Jew, who for glory of his eloquence, had his Image of mettall erected by Titus the Emperour in the Market-place of Rome, wrote the same story which the Scriptures containe, and bestowed much labour and humane

cun-

cunning therein. But yet euen in those places, where hee endeouored most to shew his arte, as in the Sacrifice of Isaack by his father, and in the meeting of Iephth with his onelie daughter, which by vowe he was constrayned to put to death; the scriptures are able to pierce the heart, and wring out teares of the Reader, whom Iosephus will not greatlie mooue with hys rethoricall narration, though otherwise verie learned and artificiallie penned.

See S. Ierom
lib. de scrip.
Eccle.

Gene. 12.

Indg. 11.

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauor with Ptolomie, the second great Monarch

of Two Miracles reported by Aristæus.

of Egypt, (about three hundred yeres before our Sauour Christ his natiuitie) and a chiefe doer in procuring the translation of the Hebrue Bible into the Greeke language, reported of his owne knowledge to the saide King Ptolomie, two strange accidents which had happened in hys time, and which he had vnderstood of the parties themselues, to whom they had happened. The first was, of Theopompus, an eloquent Historiographer, who hauing translated manie things out of the Bible, & endeou-

*Aristæus li-
bello de trās-
lat. Bibli, &
apud Euseb.
lib. 8. de prep.
Euang. cap. 1*

Theopom-
pus.

deuouring to adorne the same with vaine collours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that work after that sort, for that such manner of style was too base for so high matters, as the scriptures contained.

Theodectes The other example, was of one Theodectes a writer of Tragædies, who told Aristæus, that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan tragædie, and that thereupon he was presentlie stricken blind, wherewith he beeing astonished, and falling to repentance for that he had done, & desisting from the enterprise, (as also Theopompus did) they were both of them restored againe to their former healthes. And thus much did these three Pagans confesse of the authoritie, diuinitie, and peculier sacred style of our Scriptures.

¶ The seuenth prooffe of Scriptures,

BUT now further it insueth in order, that after the subiect and phrase,

phrase, we should consider a little the contents of these Scriptures, The Contents. which will perhaps, more cleerlie direct vs to the viewe of their Author, then any thing els that hether- to hath been said. And for our present purpose, I will note onelie two speciall things contained in the Bible. The first shal be certain high and hidden doctrines, which are aboue the reach and capacitie of humaine reason, and consequentlie could neuer fall into mans braine to inuent them. As for example; that all this wonderfull frame of the world, was created of nothing, whereas Phylosophy saith, *That of nothing, nothing can be made*: That Angels being created spirits, were damned eternallie for their sinnes; that Adam by disobedience in Paradise, drew all his posterity into the obligation of that his sinne: and that the womans seed should deliuer vs from the same: That God is one in substance, and three in person; that the second of these persons being God, should become man, and die vpon a crosse for the raunsome of mankind; that after him, the way to all felicitie and honour, should bee by contempt, suffering,

ring, and dishonour. These doctrines (I say) and many more, contained in the Bible, beeing things aboue mans capacitie to deuise, and nothing agreeing with humane reason: most euidentlie do declare, that God was the Authour and enditer of the Scriptures, for that by him onely, and from no other, these high & secret misteries could be reuealed.

The prophecies in Scriptures do declare theyr Authour.

Esay. 42. 23.

The second thing contained in the Scriptures, that could not proceede but from G O D alone, are certaine prophecies & fore-tellings of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles, to make experience of their power, in these words: *Declare vnto vs what shall ensue heereafter, and thereby wee shall know that you are Gods indeede.* Which is to be vnderstood, if they could fore-tell particulerly & plainly, what was to come, in things meerelie contingent or depending of mans will: they should thereby declare their power to be diuine.

Howe the Devils and other creatures may fore-tell things to come.

For albeit these Idols of the Gentiles, as Apollo; and other that gaue forth Oracles, (which were nothing els indeed, but certaine wicked spirits, that tooke vppon them these names)

names) did sometimes happen vpon the truth, & fore-tel things to come, as also most Astrologers, Sooth-saiers, and Magitians doe, either by fore-sight in the starres and other elements, or by the assistance of these wicked spirits and deuils: yet are the things which they pronosticate, eyther natural & not contingent, & so may be foreseene & foretold in their causes; (as raine, heate, colde, winds, and the like) or els, if they be meere accidentall: these predictions of theirs, are onely coniectures, and so most incertain, & subiect to errors.

This testifieth Porphirie the great Patron of Paganisme, in a speciall book of the answers of gods, wherein he sweareth, that he hath gathered truely without addition or deduction, the Oracles that was most famous before his time, wyth the false and vncertaine euent thereof, in consideration of vvhich euent, he setteth down his iudgement of their power in predictions, after this manner. *The Gods do fore-tell some naturall things to come, for that they do ob-serue the order and coniunction of their naturall causes: but of thinges that are contingent, or doe depende of mans will,*

The opini-
on of a Hea-
then tou-
ching the
Prophecies
of his gods.

Porphiry lib.
de resp. et
Oraculorum.

will, they haue but coniectures onely, in that by their subtiltie and celeritie, they preuent vs. But yet they oftentimes doe lie, and deceiue vs in both kindes, for that as naturall things are variable, so mans will is much more mutable.

Oenomaus de falsitate oracul. et de artificibus maleficijs.

Deceitfull
Oracles.

Thus farre Porphirie of the prophecies of his Gods, wherunto agreeth an other Heathen, of great credite among the Grecians, named Oenomaus, who for that he had been much delighted with Oracles, and more deceiued wrote a special Booke in the ende, of their falshood and lyes; and yet sheweth, that in many things wherin they deceiued, it was not easie to conuince them of open falshood, for that they would inuolue their aunswers (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwaies they woulde leaue them selues a corner wherein to saue their credites, when the euent shoulde prooue false. As for example, when Cressus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo, whether he should make warre against the Persians, & therby obtain theyr Empire, or no? Apollo desirous of bloodshed, (as all wicked spirits

spirits are,) gaue his Oracle in these words, for deceyning of Crefus. *If Euseb. Lib. 5. Crefus without feare, shall passe ouer de prep. E-Halys, (this was a Riuer that lay be- man cap. 10 twene him and Persia) he shal bring to confusion a great riche kingdome.* Vpon which words, Crefus passed ouer his Armie, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtful prophecie.

This then is the imbecilitie of both humane and angelicall power, in pronosticating things to come, which are meere contingent. In which kinde, notwithstanding, seeing that the Scriptures haue manie, and almost infinite prophecies, foretold many yeres, (& somtimes ages) before they came to passe, set downe in plaine, particuler, and resolute speech: at such tyme as there was neyther cause to coniecture them, nor probabilitie that euer they shold be true; deliuered by simple and vnlearned persons, that could fore-see nothing by skill or arte; and yet that all these by theyr euent, haue prooued most true, and neuer any one iote in the same haue fayled: this (I say) alone, doth conuince most apparently,

The circumstances of prophecies set down in the Scriptures.

parently, (all proofes & reasons, and other argumēt's laid aside) that these Scriptures are of God, & of his eternall and infallible Spirit. And therefore of these Prophecies, I wil alledge in this place some few examples.

*¶ The Prophecie to Abraham
for his posteritie.*

Gene. 12. 13.
15. 17. 18.
&c.

Gene. 15.

A Braham the first Father and speciall Patriarch of the Iewes, had manie prophecies and predictions made vnto him, as of hys issue, when he had yet none, nor euer like to haue: of his inheriting the Land of Canaan, and the like. But thys which followeth is wonderful, of his posterities discent into Egypt: of their time of seruitude, and manner of deliuerance thence; the same being fore told, more then foure hundred yeeres before it was fulfilled, & at that time, when no likelyhood thereof in the world appeared. The words are these. Know thou before hande, that thy issue shall be a stranger in a forraine Land, and they shall subiect them to seruitude, and shall afflict them for foure hundred yeeres: but yet
I will

and I will iudge the Nation vnto whom they
have been slaues, and after that, they
shall depart thence with great riches.
This is the Prophecie, and how ex-
actlie it was afterward fulfilled, by
the ruine of the Egyptians, and de-
liuerance of the Israelites, euen at
that time which is heere appointed:
not onely the book of Exodus doth
declare, where the whole storie is
laid downe at large, but also the con-
sent of *Heathen writers, as before
hath been touched. And it is spe-
ciallie to be noted, that this prophe-
cie was so common and wel known
among all the Iewes, from Abra-
hams time down vnto Moses, and
so deliuered by tradition from fa-
thers vnto their children; as it was
the onelie comfort and stay, not
onely of all that people in their ser-
uitude of Egypt, but also of Moses &
others, that gouerned the people af-
terwards, for forty yeres together in
the desert, and was the onely meane
indeede, whereby to pacifie them in
their distresses and miseries: and
therefore Moses in euery exhorta-
tion almost, maketh mention of this
promise and prophecie, as of a thing
well known vnto them all, and not
deuised

Exod. 12.

Gala. 3.

*Porph. lib.

4. contra

Christia.

Appion lib. 4

cont. Iuda.

deuised or inuented by himselſe
any other.

*¶ The Prophecies for the govern-
ment of Iuda.*

Gene. 49.

*Iosep. de an-
tiqu. lib. 14.*

Long after this, Iacob that was
Abrahams Nephewe, beeing in
Egypt, and making his Testament,
said of his fourth sonne Iuda. *Iuda,*
thy brother shall praise thee, and the
children of thy Father shall boome
thee, &c. The scepter shall not be taken
from Iuda, untill hee come that is to be
sent, and he shall be the expectation of
Nations. Which latter part of the
prophecie, all Hebrues do expound,
that it was meant of the comming
of Meſſias, which was fulfilled al-
most two thousand yeeres after, at
the comming of Christ, as shall be
shewed in another speciall Chapter.
For at that time, King Herod a stran-
ger, put out quite the line of Iuda,
from the gouernment of Iurie. But
for the first part, touching Iudaes
scepter, it is wonderfull to consider
the circumstances of this prophecie.
For first, when it was spoken and
vtered by Iacob, there was no pro-
babilitie of any scepter at all, to be
among

among the Iewes, for that the Isra-
 elites, or sonnes of Iacob at that day,
 were poore, and few in number, and
 neuer like to be a distinct Nation of
 themselves, or to depart forth of
 Egypt againe. And secondly, if any
 such thing should come to passe, as
 they might be a people, and haue a
 scepter of gouernment of their own,
 yet was it not likelie, that Iuda and
 his posteritie should possesse y^e same,
 for that he had three elder Brothers,
 to wit, Ruben, Simeon, and Leui:
 who in all likeli-hood were to go
 before him. And thirdly, when Mo-
 ses recorded and put in writing thys
 prophetic, (which was diuers hun-
 dred yeeres after Iacob had spoken
 it,) it was much lesse likelie, that
 euer it should be true, for that Moses
 then present in gouernment, was of
 the Tribe of Leui, and Iosua desig-
 ned by God for his successor, was of
 the Tribe of Ephraim, and not of
 Iuda: which maketh greatlie for the
 certaintie of this recorde. For that it
 is most apparant, that Moses would
 neuer haue put such a prophetic in
 writing, to the disgrace of his owne
 Tribe, and to the preiudice and
 offence of Ruben, Simeon, Ephraim,
 and

Vnlikeli-
 hoods of
 this pro-
 phetic.

Exod. 2.

Iosua. 15.

and other Trybes ; neyther would they euer haue suffered such a derogation, but that it vvas euident to them by tradition, that their Grand fire Iacob had spoken it, albeit the presently there was no great likelihood, that euer after it should come to be fulfilled.

1. Reg. 1.
and 8.

2. Reg. 9.

* Dauid.

1. Reg. 16.

And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeeres more, and yet was there no appearance of fulfilling this prophecie in Israel; for that the Tribe of Iuda was not established in that gouernment. At length they came to haue Kings to rule, and then was there chosen one Saul to that place, not of the Tribe of Iuda, but of Benjamin, and he indued with dyuers chyldren to succeede him. And who would then haue thought, that this prophecie could euer haue bene fulfilled? but yet for that it was Gods word, it must needes take place, and therefore when no man thought thereof, there was a poore * Sheepeheard chosen out of the Tribe of Iuda, to bee a King, and the regiment & scepter so established in

in his posteritie, that albeit manie
of his descendents offended God
more greuously then euer did Saul,
who was put out before: And al-
beit ten Trybes at once brake from
Iuda, and neuer returned to obedi-
ence againe, but conspired with the
Gentiles and other enemies on eue-
ry side, to extinguishe the said King-
dome and regiment of Iuda: yet
for the fulfilling of this prophecie,
God to the gouernment of Iuda held out
still, for more then a thousand and
two hundred yeeres together, vntill
Herods time, (as I haue already
said) which is more then any one
familie in the world besides, can
shew for hys nobilitie or continu-
ance in gouernment.

3.Reg.12.

2.Chro.11.

The won-
derful pro-
vidence of
God to-
wards the
house of
Iuda.

*Euseb. in
Chron.*

*The Prophecie for the greatnesse
of Ephraim aboue Ma-
nasses.*

THE same Iacob, when he came
to blesse his little Nephewes Ma-
nasses and Ephraim, that were Io-
sephs Chyldren: though himselfe
were now dimme of sight, & could
not well discern them, yet dyd he

part

- put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as is prooued afterwarde. For when Ioseph their Father misliked the placing of their Grand-fathers hand, and would haue remoued the right hand from Ephraim, and haue placed it vpon the heade of Manasse that was the elder Brother, Iacob would not suffer him, but answered *I know my sonne, I know, that Manasse is the elder: and hee shall be multiplied in many people, but yet his younger brother shall bee greater then he.*
- Iosua, 16. and 17.* Which afterwarde was fulfilled, so that Ephraim was alwaies the greater and stronger Tribe, and in fine became the head of the Kingdom of Israell, or of the ten Trybes, whereof there was no suspicion or likelihood, when Iacob spake this, or when Moses recorded it. And how then came Iacob to foresee this so many hundred yeeres before? and also to foresee & foretel the particular places of his childrens habitations in the land of Promise? as Zabulon at the sea side; Aser in the fertile pastures; & other the like that fel out by casting lotts, after foure hundred yeeres
- Gene. 48.*
- Eccle. 47.*
- Esay, 7. 28.*
- Ierem. 31.*
- Ezech. 37.*
- Hosea, 5.*
- Gene. 49.*
- Iosua, 14.*
- Exod. 12.*
- Gala. 3.*
- Acts, 13.*

adveeres and more. Where-hence had
ye this (I say) to fore-tell what lots
so long after should appoynt, but
only from G O D, who governed
theyr lots.

The fore-sight of Moises.

THE like may be asked cōcerning
Moises, who before his death in
the Desert, deuided out the Land of
Canaan to euery Trybe, euen as
though he had beene in possession
thereof, & as afterward it fel out by
casting of lots, as in the booke of Io-
sua appeareth. And coulde any hu-
mane wit or science (think you) fore
see, what each Tribe should attaine
(after his death) by drawing of lots?

Numb, 34,

35, 36.

Iosua, 15.

16, 17.

Again, the same Moises fore-saw
and fore-told in publique hearing of
al the people, how in times to come,
long after his death, the Iewes shold
forsake G O D, and for theyr sinnes
be cast into many banishments, and
finally be forsaken, and the Gentiles
receiued in their roome, as indeede it
came to passe. And whence (trowe
you) could he learne thys, but from
God alone?

Deu, 31, 32,

Deut, 32,

Verse, 21.

The Prophecie for the perpetuall desolation of Iericho.

Iosua, 6.

3, Regu, 16,

IN the booke of Iosua, there is a curse layde vpon the place where Iericho stood, & vpon what-soeuer person should goe about to rebuild the same, to wit, *That in his eldest sonne hee should lay the foundations, and in his youngest Sonne should he build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded, he should be punished with the death of al his chyldren. Which thing was fulfilled almost fīue hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe, and was terrified from the same, by the suddaine death of Abiram and Segul his chyldren, as the booke of Kings reporteth, according

to the words of the Lord, which he had spoken in the hand of Iosua the Sonne of Nun. And since that time to this, no man, cyther Iew or Gentile, hath taken vpon him to rayse againe the said City, albeit the situation be most pleasant, as by relation of storics and Geographers appeareth.

The

*The prophetic for the birth and
acts of Iosias.*

THE thyrd booke of Kings maketh mention, that when Ieroboam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda : to the end they might neuer haue occasion to reunite themselves again to Iuda, by theyr going to sacrifice in Ierusalem, (as by the Law they were appointed) he builded for thē, a goodly gorgious high Altar in Bethel, and there commanded them to doe theyr deuotions. And whē he was one day there present himselfe, and offering hys incense vpon the sayd Altar, and al the people looking on : there came a man of God, (saith the scripture) & stood before the Altar, and cried out aloud, and spake these wordes; O Altar, Altar, this saith the Lord, behold, a child shall be borne of the house of David, whose name shall be Iosias, and he shall sacrifice vpon thee, these idolatrous Priestes that nowe burne fruncumcense vpon thee, and he shall burne the bones of men vpon thee.

3. Reg. 12.

3. Reg. 13.

Disobedi-
ence puni-
shed grie-
uously in
Gods dec-
rest.

4. Reg. 23.

Thus spake that man of God in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne : and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, y^e miracles which happened about that fact : as that the Altar cleft in two vpon the mans words : & Ieroboam extending out his hand to apprehend him, lost presently the vse and feeling therof, vntill it was restored again by the sayd holy mans Prayers : who notwithstanding, for that he disobeyed Gods commaundement in hys return, and eate with a Prophet of Samaria, (which was forbidden him,) he was slaine in his way home-ward by a Lyon, and his body was brought back again & buried in Bethel nigh the saide Altar, amongst the Sepulchers of those idolatrous Priestes of that place, but yet with a superscription vpon hys Tombe, contayning his name, and what had happened.

There passed three hundred yeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethel to ouerthrow the Altar, &
to

to destroy the Sepulchers of those Idolatrous Priests that had been buried in y^e place: when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayd man of God, with the superscription vpon it. By which superscription and relation of the Cittizens of Bethel, when he perceiued that it was the Tombe of him that had foretold hys byrth, his name, & his doings, so many hundred yeeres before he was borne: he let the same stand vntouched, as the fourth booke of *Chap, 23,* Kings doth declare.

Nowe consider, whether among any Nation in the worlde, but onely among the Iewes, there were euer any such prophecie, so certaine, so particuler, so long fore-told before the tyme, and so exactly fulfilled? But yet the holy scriptures are full of the lyke, and time permitteth me onelie to touch some few of the principall.

*The prophecie for the destruction of
Ierusalem & Babilon.*

E Say the Prophet is wonderfull in
fore-telling the misteries & acts

*Hieron. in
prol. Galcat.*

*4. Reg. 20,
Verse, 17,
Esay, 5.*

4. Reg. 20.

Esay, 13.

of the Messias, his natiuitie, his lyfe, and all the particulers that happened in hys passion. In so much, that S. Ierom sayth, he may seeme rather to write a story of deedes past, then a Prophecie of euents to come. But yet among other things, it is to be noted, that he lyuing in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great securitie with the Babilonians, hee fore-saw & fore-told the destruction of Ierusalem by the sayd Babilonians, and the grieuous captiuitie of the Iewes vnder the; as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatnes, he published in wryting almost two hundred yeeres before he was borne: saying in y person of God; First, to Ezechias king of Iuda, that reioyced in the friendship he had with Babilon: *Behold, the dayes shall come, when all that thou and thy Fathers haue layde vp, shall be carried away to Babilon, and thy chyl dren shall be Eunuches in the King of Babilons Pallace.* And next, to Babilon, he sayd: *The destruction of Babylon, which Esay the sonne of Amos saw, &c. Howle and cry, for that*

That there is a God.

121

that the day of the Lord is at hand.
Ec.

The wonderfull prophesie for Cyrus
King of Persia.

THirdly vnto Cyrus (not yet born)
who was preordained to destroy
the same, and to restore the people
of Israell from banishment, to re-
build the Temple in Ierusalem, hee
sayth thus; *I say to Cyrus, thou art* *Esay, 24.*
my sheepe-heard, and thou shalt ful-
fill all my will. I say to Ierusalem, thou
shalt be builded againe. I say to the
Temple, thou shalt be founded againe.
This sayth the Lord to my annointed
Cyrus, I will goe before thee, and will
humble the glorious people of the earth
in thy presence: I will breake theyr
brassen gates, and crush in peces theyr *Esay, 25.*
iron barres, for my seruant Iacobs sake
haue I called thee by Name, and haue
armed thee, whereas thou * *knowest*
not mee.

* Thys he
sayth, for
that Cyrus
was an In-
fidel.

Can any thing be more cleerely or
miraculously spoken in the world,
then to name a Heathen not yet
borne, that shold conquer so strong
a Monarchie as Babilon was at thys
time,

Esay, 13,

*Esay, 8,
Verse, 2.*

*Jerem, 26,
Verse, 20,*

*Zach, 1,
Verse, 1,*

Circum-
stances of
certaine
truth.

time, and should builde againe the Temple of Ierusalem, which others of his owne Religion had destroyed before him? What cause, what reason, what likeli-hood could be of thys? Yet Esay speaketh it so confidently, as he sayth, *that he saw it:* and he nameth two witnesses thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying: *& I tooke vnto me two faithfull witnesses, Vrias the Priest, and Zacharias the Sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeres after Esay, and the second liued fourscore yeeres after that againe, in the dayes of Darius, as by the beginning of his propheticke appeareth: and yet both (as you see) were distinctly named by Esay long tyme before.

And whereas thys Booke of Esay was pronounced openly to the people (as other prophecies were) and published into manie thousande hands before the captiuitie of Babylon fell out, and then carried also with the people, and dyspersed in Chaldeā, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world

world both saw it and read it, many yeres before the thing came to passe: yea, when there was no likeli-hood of any such possibility to come.

*The Prophecies and dooings of
Ieremie, in the sledge of
Ierusalem.*

THE same captiuitie & destruction of Ierusalem by the Babylonians, was prophecied by Ieremie, a hundred yeres after Esay, & a lytle before the matter came to passe: yea, while the Babylonians were about the walles of Ierusalem, & besiedged the same for two yeres together, Ieremie was within, and tolde euery man, that it was but in vaine to defend the Cittie, for that **G O D** had nowe deliuered it. And albeit he were accounted a Traytour for so saying, (especially, when by an Armie of Egipt, that came to the ayde of Ierusalem from Pharao, the sledge of the Babylonians was raised for a certaine time,) yet Ieremy continued still in his asseueration, & said to Zedechias the King, *Thou shalt bee deliuered into the bandes of the King Ierem, 37.*

Iere, 38,

of Babylon. And to the people, *Hæc dicit Dominus, tradendo tradetur, hæc Ciuitas, &c.* Thys sayth the Lorde, thys Citty most certainly shal be deliuered into the hands of the Babylonians. And so he continued notwithstanding he were put in prison and whipt, and threatned daily to be hanged: vntill indeed the Citty was taken, and Zedechias eyes puld out, hys chyl dren slaine before his face, & al other things performed, which Ieremie had prophecied & fore-told them before.

Iere, 39,

4, Reg, 24,

25,

Jerem, 25,

The yeeres fore-told of the captiuitie of Babilon.

Iere, 24,

and 29

And which was yet more meruailous, Ieremy did not onely fore-tell the particulers of thys captiuitie, but also the determinate time, how long it should endure, saying. *And all this Land of Iurie shall be into wilderness, and astoniednesse: and all this people shall serue the King of Babylon for three-score and tenne yeeres, & when three-score and tenne yeeres shall be complete, I will visite & ppon the King of Babilon, & ppon that Nation saith the Lord, and I will lay the same into eternall desolation. But & ppon Iuda will I cast my pleasant eyes, and will bring them backe to this Land again. &c.* In which prophecie is contained,

ned, first the particuler tyme howe long thys captiuitie should endure. Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes againe; which three things to haue been afterward fulfilled, not onely Esdras that liued at that tyme, and was an actor in performance of the last: but all other Heathen writers besides, doe record and testifie.

1. Esdr. 1, 2.

2. Esdr. 2.

And thys prophecie of Ieremie, was so famous, and certainly believed amongst all the Iewes, in the time of their captiuitie: as when the day of expiration drew neere, Daniell writeth thus of himselfe. *In the first yeere of Darius, I Daniell, vnderstood in the scriptures, the number of the seauentie yeeres whereof God spake to Ieremie, that they should be fulfilled, touching the desolation of Ierusalem: & I turned my face to my Lord God, and besought him in fasting & sackcloth. &c.* Neyther onely the Iewes vnderstoode and beleued thys prophecie, but euen Cyrus himselfe, that was a Gentile, gaue ful credite ther-vnto, and thereby was induced to restore the Iewes, as appeareth both by

Dan. 9.

Gentiles be-
lieued the
scripture.

1. Esdras. 1.

3. Esdras. 2

by hys own words and Proclamations, sette downe by Esdras that executed the same : and by hys deedes also, in restoring home the Iewes, & rebuilding theyr Temple at his own great charges, as all Historiographers of the Heathen doe confesse.

The Prophecies of Daniell.

Dan. 5,

I might heere alledge infinite other examples, and make no end, if I would followe the multitude of Prophecies which are dyspersed thorow out the whole Scripture ? I might shew how Daniell fore-tolde to Baltasar King of Babylon, in the midst of hys tryumph, as in the hearing of all hys Peeres, the destruction which insued vpon him the verie same night after.

Dan. 11.

* Beholde, three kings shall yet stand in Persia, and the fourth shal be rich aboue all the rest.

Dan. 11.

I myght heere alledge, how the same Daniel, in the first yere of Darius the Median, in the beginning of that second Monarchie of Medians and Persians, fore-told howe manie * Kings should raigne after him in Persia, and how the last (who was the fourth after him, and hys name also Darius) should fight against the Grecians, & be ouercome by a Grecian King, (which was Alexander) and how the Kingdome also of the Grecians, should be deuided and torne

come in peeces, after Alexanders death, and not passe to his posteritie, as Iustine & other Heathen writers doe testifie that it was, by Antigonus, Perdiccas, Seleuchus, Antiochus, Ptolomeus, and other Captaines of Alexander, that deuided the same among themselues, aboue a hundred yeeres after Darius was dead.

Iustin. hist. lib. 12. et 13.

I might declare also, how the same Daniell fore-saw and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if he had lyued in them all, and as by experience we finde since to be true. I myght alledge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniel vnder the names of the great Ramme, & the fierce Goate with one horne, which Goate himselfe interpreteth it to be meant of a Grecian King that should conquer the Persians. And therfore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the Prophecie of Daniell interpreted vnto him by Iaddus the high Priest, assured himselfe that he was the man therein signified, & so

The foure Monarchies of Assirians, Persians, Grecians, & Romaines.

*Dan, 2,
Dan, 8,*

The foretelling of great Alexander.

*Iosep. lib. de
antig. Iud.
cap. 8,*

so after long sacrifice doone to the God of Israel, (of whom he affirmed that he had appeared vnto him in Macedon, and had exhorted him to take thys war in hand,) and after he had bestowed much honor & many benefits vpon the high Priest, & Inhabitants of Ierusalem, he went forward in his war against Darius, with great alacritie, & had y famous victorie which all the world knoweth.

A hundred such prophecies more, which are as plaine, as euident, and as distinct as thys, I might alledge of Elias, Elizeus, Samuel, Dauid, Ezechiel, the twelue lesser Prophets, and of other which I haue not named. And in very truth, the whole Scripture is nothing els, but a diuine kind of body, replenished throughout with the vital spirite of prophecie, & euery day some prophecie or other is fulfilled, (though we marke it not) and shal be vnto the worlds end.

What manner of persons our Prophets were.

And the myracle of this matter is yet more increased, if wee consider what manner of people they were for the most part, by whom these Prophecies of hydden things were vttered, to wit, not such men as could gather the fore-sight of things by

by Astronomic or Astrologic, that
 is, by contemplation of the starres,
 as some fond Gentiles did pretende,
 (though Ptolomie denie that anie
 such thing can be fore-told but one- *Ptolo. in lib.*
 lie by inspiration from God,) ney- *de fructu.*
 ther yet were they so sharpe witted,
 as to attaine to Prophecie by strange *Moses Nar-*
 imaginations, as most vainly Auer- *bon in lib.*
 roes and his fellowes hold that some *Abubacher*
 men may; nor finally, were they so *et Auam-*
 delicatly fedde, as by exact dyet and *pare.*
 rules of Alchimie, to come to Pro-
 phecie, as Alchimists dreame that a
 man may doe, & that Appolonius
 Thyaneus dyd, who by stillified *Roger. Baco.*
 meates (as they speake) came to be *lib. de sex*
 stillified himselfe, and so by helpe of *scient expe-*
 hys Glasse called Alchimusi, to fore- *rimentalib.*
 tel some matters & affaires to come.
 Our Prophets (I say) knew none of
 these fantastick deuises, beeing for
 the most part poore, simple and vn-
 learned men, as in particuler was re-
 corded, that Dauid was a sheepe-
 heard, & Amos was a keeper of Ox- *Amos, 1,*
 en. Yea, oftentimes they were Wo-
 men, as Marie the sister of Aaron,
 called in the Scripture by the name *Exod, 15,*
 of Prophetesse. Debora the wife of *Iudges, 5,*
 Lapidoth: Hanna the Mother of *1. Reg, 2,*
 Samuel,

*Luke, 1, et 2,
Acts, 21.*

Samuell, Elizabeth the Mother of Iohn Baptist : Anna the Daughter of Panuell : and finally, the most holy and blessed virgine Mary, with the daughters of Phillip, and manie such other, both in the old and new Testamēt, who prophecied strangely, nor could possibly receiue such fore-knowledge of things to come, but onely from the Spirite of the lyuing G O D, and by inspiration of the holy Ghost, which is a manifest demonstration, of the excellencie of Holy-writ, and of the certainty contained therein.

The eyght prooffe of Scriptures.

A N D nowe , albeit this myght seeme sufficient in the iudgment and conscience of enery reasonable man (as the Iew supposeth) to proue that the Scriptures be only frō God, & consequently by them, that there is a G O D ; yet hath he one reason more to confirme theyr sinceritie, which I will alledge in this place, & there-with make an ende. His reason is, that although these holy writings, (which proccede of Gods spirite)

ite) doe not take theyr testimony or confirmation frō man: yet for more euidence of the truth, God hath so prouided, that al the principall, most strange and wonderfull things, recounted in scriprure, should be reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselues; albeit in some poynts they dyffer from the Scriptures, in the manner of theyr narration, for that they adioyne superstitions thereunto. Which maketh the more for approbation of the things, for that heereby it appeareth, they tooke not theyr stories directly from the Bible, but by tradition, and most auncient antiquities of theyr owne.

Approbation of Heathen Writers.

The Creation of the world.

First thē he sheweth, that the creation of the World, which is the meruaile of all meruailes, with the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers that haue beene cited before, (albeit the particularities be not so sette downe by them, as they are in Scriptures,) and

Gene, 1, et 2,

and by all other, that doe see in reason, that of necessitie, there must yeelded som Creator of these things

The floode of Noe.

Gene, 6, 7, 8

*Iosep. li. 1. de
antiq. Iud.*

*Euseb lib. 9,
de prap. E-
uan. cap. 4.*

NExt to thys, the flood of Noe mentioned by diuers most ancient Heathen Writers : as by Bæro-
sus Chaldeus, Ieronimus Egyptianus
Nicholaus Damascenus, Abydenus
and others : according as both Iosephus and Eusebius doe proue. And
in Bresile, and other Countries discovered in our age, where neuer teachers were known to be before, they
talke of a certaine drowning of the
World, which in tyme past happened : and doe say, that this was left
vnto them by tradition, from tyme out of minde, by the first inhabitants of those places.

The long life of the first Fathers.

*Gene, 5, 10.
and 11.*

OF the long life of the first Patriarches, according as the Scripture reporteth it, not onely the former Authors, but also Manerthus, that

at gathered the Historie of the E-
gyptians : Molus Hestiaëus, y wrote
the Acts of the Phænicians, Hestio-
us, Hecatæus, Abderida, Helani-
us, Acusilaus, and Ephotus, do te-
stifie, that those first inhabitants of
the world, liued commonly a thou-
sand yeeres a piece; and they alledge
the reason thereof to be, both for the
multiplication of people, and for
bringing all Sciences to perfection,
especially Astronomie and Astrolo-
gie, which, (as they write) could not
be brought to sufficient perfection,
by any one man that had lyued lesse
then sixe hundred yeeres, in which
space, the great yeere (as they call it)
runneth about.

Of the Tower of Babilon.

OF the tower of Babilon, and of *Gene. 11.*

the confusion of tongues at the
same, Eusebius citeth the testimonies
at large, both of Abydenus that ly-
ued about King Alexanders time, &
of Sibylla, as also the words of He-
stiaëus concerning the Land of Sen-
naar, wher it was builded. And these
Gentiles doe shew by reason, that if
there

*Euseb. lib. 9
de prep. ca. 4*

Marke thys
reason.

there had not beene some such miracle in the deuision of tongues, I doubt but that al tongues being deriued of one, (as all men are of one Father,) the same tongues would haue retained the selfe same roots and principles, as in all dialects of deriuation of tongues we see that commeth to passe.

But now (say they) in many tongues at thys day, we see that there is no likeli-hood or affinitie among them, but all different the one from the other, and thereby it appeareth, that they were made diuers and distinct euen from the beginning.

Of Abraham.

Gene, 11, 12.

13, 14, &c

Alexan. Polyhist. lib. de

Judas. hist.

OF Abraham and his affayres, I haue alledged some Heathen Writers before, as Berosus, Hecataeus, and Nicholaus Damascenus. But of all other, Alexander Polyhistor alledgeth Eupolemus most at large, of Abrahams being in Egypt, & of his teaching the Astronomie there: of his fight and victorie in the behalfe of Lot: of his entertainment by K. Melchisedech, of his wife and

sister

After Sara, and of other his doings,
 specially of the sacrifice of his sonne
 Isaac. To whom also agreeth Melo, *Melo lib. de*
 in hys bookes written against the *fraudib. Iu-*
 Jewes, and Artabanus. And of the *deorum.*
 strange Lake wherinto Sodome and *Arta. in Iu-*
 Gomorra were turned by theyr de- *deorum hist.*
 struction, called *Mare mortuum*, the *Gal de simp.*
 dead Sea, wherein nothing can lyue. *Pausan. in*
 Both Galen, Pausanius, Solinus, *Elys Solim. in*
 Tacitus, and Strabo, doe testifie and *Polish. Tac-*
 shew, the particuler wonders therof. *tus lib. 8. l.*
histor.

Of Isaacke, Iacob, Ioseph,
 Iob, &c.

From Abraham down to Moises,
 writeth very particularly the fore-
 named Alexander, albeit he mingle
 sometimes certaine fables, whereby
 appeareth, that hee tooke hys storie
 not out of the Bible wholly. And he *Gen, 15, 16.*
 alledgeth one Leodemus, who as he *17, 18, &c.*
 sayth, lyued with Moises, and wrote
 the selfe same things that Moises did,
 so that these writers agree almost in
 all things touching Isaacke, Iacob,
 Ioseph, and all their affaires, euen
 vnto Moises; & with these do con-
 curre also Theodotus a most aunci-
 ent

*Arista. lib.
de Iob.*

ent Poet, Artabanus and Phylarchus Gentiles. Aristæus in like manner about Aristotles time, wrote a booke of Iob.

Of Moyses.

*Exod, 2, 3,
4, 5, & 6.*

OF Moyses and his acts, not onely the fore-named, (especially Artabanus in hys Booke of the Iewes) do make mention at large : but many others also, as namely Eupolemus, out of whō Polyhistor reciteth very long narrations, of the wonderful and stupendious things done by Moyses in Egypt, for which he sayeth that in hys time he was worshipped as a God in that Countrey, and called by many Mercurius. And that the Ethiopians learned circumcision of hym, which afterwarde alwayes they retained, and so doe vnto this day. And as for his miracles done in Egypt, hys leading the people thence by the Redde-sea : hys lyuing with them fortie yeeres in the wilderness : the Heathen Wryters agree in all things with the Scriptures, sauing only, that they recount diuers things to the prayse of Moyses, which hee hath

Phyl. hath not written of him selfe, adding the descrip-
anne so his description, to wit, that hee tion of Mo-
a boe as a long tale man, with a yellow ses person
eard, and long hayre, wherwith al- out of Hea-
to accordeth Numenius Pythagori- then Wry-
us, touching the actes of Moises, ters.
whose lyfe he sayth that he had read
in the auncientest records that were
to be had.

*The storie of Iosua, the Iudges
and the Kings.*

BV T the fore-named Eupolemus
goeth yet forward, and pursueth
the story of Iosua, of the Iudges, of
Saul, Daud, and of Salomon, euen
vnto the building of the Temple, *Iosep. lib. 8,*
which he describeth at large, with *de antiq.*
the particuler Letters written about *cap. 2.*
that matter to the King of Tyrus,
which Iosephus sayth were in hys
dayes kept in the records of the Ty-
rians. And with Eupolemus, agree
Polyhystor, and Hecataeus Abderita,
that liued and serued in warre with
King Alexander the great, and they
make mention among other things,
of the inestimable riches of Salo-
mon, and of the treasures which he
had

The trea-
sures hiddē
in the Se-
pulcher of
Daud.

*Iosep. l. 13. de
antig. ca. 16.*

* The same
thing at-
tempted He-
rode in hys
time, as Io-
sephus saith
lib. 18, anti.

had hyd and buried, (according
the fashion of that tyme) in the
pulcher of hys Father Dauid, wh
to be no fable, (though not men-
oned by the scripture) Iosephus w
prooueth, for that Hircanus y his
Priest and King of Iurie, beeing b
siedged in Ierusalem by Antiochus
furnamed Pius, not many yeeres be-
fore our Sauour Christ his natiuitie
to redeeme himselfe and the Citty
and to pay for his peace, * opened
the sayd Sepulcher of Dauid, and
secht out of one part thereof, three
thousande Talents in ready money
which amount to fixe hūdred thou-
sand pounds English, if we account
the Talents but at the least fize, of
Talensum Habraicum.

*The things that ensued after King
Salomons dayes.*

AND as for the things that ensu-
ed after Salomon, as the deuifi-
on of the Tribes among themselues,
and theyr diuers warres, afflictions,
& transmigrations into other Coun-
tries, many Heathen Writers doe
mention & recorde them, & among
other

other, Herodotus, and Diodorus Siculus. And the fore-said Alexander Polyhistor, talking of the captiuitie of Babilon, sayth, that Ieremie the Prophet, tolde Ioachim hys King, what would befall him, & that Nabuchodonoser hearing thereof, was moued thereby to besiedge Ierusalē.

Ierem. 37.

4. Reg. 24.

Of the flight of Senacherib from the siege of Ierusalem, and how he was killed at his returne home, by his owne sonnes in the Temple, according to the Prophecie of Esay, & story of the booke of Kings, for that he had blasphemed the Lord God of Israell, as Herodotus witnesseth: and that after hys death, he had a statue or Image of mettall erected in his memory, with this inscription in Greeke: *Hee that beholdeth me, let him learne to be godlie.* Confer Xenophon also in hys seauenth booke *De Cyropædia*, and you shal see him agree with Daniell in his narrations of Babylon.

Of Senacherib.

Esay. 31. and 33, and 36.

4. Reg. 9

Hero. lib. 2.

Dan. 16

And finally, I wil conclude with Iosephus the learned Iew, that wrote immediatly after Christes ascention, & protesteth that the publique writings of the Syrians, Chaldeans, Phœnicians, and innumerable hystories

Iosep. li. 1, de antiq. Iudæi.

of the Grecians, are sufficient to
 stifie the antiquity, truth, authoritie
 and certainty of the holy scriptures
 if there were no other prooffe in the
 world besides.

*The conclusion of this Chapter,
 with the application.*

S E C T. 4.

THUS farre haue I treated of the
 waies and meanes, which haue
 beene left vnto the worlde from the
 beginning, therby to know and vnder-
 stande theyr Maker. In treating
 which poynt, I haue stayed my selfe
 the longer, for that it is the ground
 and foundation of all that is, or may
 be said heereafter. It is the first, fi-
 nall, and chiefe principle, of our e-
 ternall saluation or damnation, and
 the total weale or woe that must be-
 fall vs, and possesse vs for euer.

Which ground and veritie, if it
 be so certaine and euident, as before
 hath been shewed, by all reason and
 prooffe, both diuine and humane, &
 that y^e matter be so testified & pro-
 claimed vnto vs, by all the creatures
 of heauen & earth, & by the mouth
 and

and writing of our Creator himself, as no ignorance or blindness can excuse the same, no slothfulness dissemble it, no wickedness deny it: what remaineth then, but to consider with our selves, what service this God requireth at our hands? what gratitude, what duty, what honor for our creation? to the end, that as we have proved him a most bountifull Creator, so we may finde him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Maiestie, which hath appointed euery other creature to some action for hys owne glory, (as hath been declared at large before) should leaue man-kind onely, which is the worthiest of all the rest, without obligation to his service.

In which one point notwithstanding, though neuer so cleere (such is the fondnes of our corrupt nature, without Gods holy grace:) fayled those auncient wisemen of y world, of whom S. Paul speaketh so much in hys Epistle to the Romaines, taking compassion of theyr case, and calling them fooles, and all theyr great learning & Phylosophy meere fondnes: for that *whereas* (by the

No excuse
of ignorāce
of God.

The errour
of the old
Phylosophers.

Rom. 1. et 2,

Rom, 1.

means before mentioned) *they came to know G O D , they did not seeke to glorifie him, as appertained vnto God, nor yet did render him due thanks: but vanished away in their cogitations. &c.* That is, they tooke no profite by this knowledge of theirs, but applied their cogitations vppon the vanities of this world, more the vpon the honour and seruice of thys theyr God. For which cause, as Saint

Rom, 1.

Paul adioyneth presently in the same place, that for so much as they dyd thus, & dyd not shew forth by their lyfe and workes, that they had the knowledge of God indeede : G o d deliuered them ouer to a reprobate sence, and suffered them to fall into horrible sinnes, which S. Paul doth name and detest in al that Chapter, and finally concludeth, that theyr euerlasting perdition ensued principally vpon thys one poynt : that

Rom, 1.

wheras, *They knew the iustice of God,* (by all the wayes & arguments that before haue been declared,) yet wold they not vnderstand (sayth he) that death was due to all such, which lyued wickedly as they did.

And the same Apostle, vpon consideration of these matters, wherein he

he standeth long for the importance thereof, pronounceth in fine, thys generall sentence, with great asseueration and vehemencie of Spyrite : *That the wrath of God is reuealed frō heauen, vpon all impietie and iniustice of those men who hold the knowledge of God in vnrightheousnes.* That is, who being indued with y knowledge of God, doe liue notwithstanding vnrighteously, or (as he sayde before) doe consume theyr dayes in vanitie, not making account of the seruice which they doe owe to that God, for theyr creation & other benefites. Which thing, if Saint Paule might truly say to those Gentiles before hys time, who had onely naturall knowledge and vnderstanding of God : that is, so much as by hys creatures was to be gathered : what may, or shall be said vnto vs, who haue not onely that light of nature which they had, but also the writings & law of God himselſe, communicated especially vnto the Iewes, and aboue that also, haue heard the voice of his onely sonne vpon earth, & haue receiued the doctrine of hys most blessed Gospell, and yet doe liue as negligently (manie of vs) as

A generall sentence pronounced by S. Paule.
Rom, 1.

The application to our selues.

dyd the verie Heathen, touching good lyfe and vertue.

Rom. 1,

Luke, 12.

Surely in this case I must denounce against my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Phylosophers, that by that little knowledge they had of God, *they were made inexcusable*, then by the most iust & certaine rule of Christ, laid downe by S. Luke, *cui multum datum est, multum queretur ab eo*, that of euery man which hath receiued much, a great account shall be taken for the same; we are forced to inferre, that our account shal be the greater, and our selues much more inexcusable before hys diuine Maiestie, then the very Gentiles & Heathens are; if after our knowledge & manifest vnderstanding of his Godhead and iustice, *We Vanish away in our cogitations*, as they did, & as the most part of the worlde at this day are seene to doe, that is, if we apply our cogitations and cares, about the vaine affayres of thys temporal lyfe and transitory commodities, which we should bestow vpon the seruice and honour of thys Lord and Creator.

OF THE FINAL ENDE
AND CAUSE WHY MAN
WAS CREATED BY GOD,
and placed in thys
world.

*And of the obligation he hath therby,
to attend to the affaire for which
he came hether.*

CHAP. III.

BY the Chapter precedent, I
nothing doubt (gentle Rea-
der) but if thou haue seene &
perused the same, thou re-
mainest sufficiently informed
of thy Creator. Now foloweth it by
order of good consequence, that we
consider with some attention, (for
that it standeth vs much vpon) what
intent and purpose God had in cre-
ating vs, & thys world for our sakes,
and in placing vs therein as Lordes
of the same? By the former consi-
derations we haue learned, that as
among other creatures, nothing
made it selfe: so nothing was made
for it selfe, nor to serue it selfe. The
heauens (we see) doe serue the ayre,

A necessary
considera-
tion.

the ayre serueth the earth, the earth
serueth the beastes, the beastes serueth
man : and then is the question, whether
man was made to serue? for in him
also holdeth the former reason, that
seeing he was not made by himselfe,
it is not likely that he was made to
serue himselfe.

Pron. 16.

Man made
to serue
G O D.

If we consult with the scriptures
heerein, we finde a generall sentence
layd downe without exception : *Vniuersa propter semetipsum operatur
est Dominus*, the Lord hath made all
things for himselfe. And if al, then
man (no doubt,) who is not y least
of the rest which he hath made.

Iob, 11.

And heerby it commeth to passe,
that man cannot be sayd to be free,
or at hys owne appointment or dys-
position in thys world, but is obli-
ged to performe that thing, for the
which he was sent into this habitati-
on. Which point holy Iob declareth
plainly, in a certain inuectiue against
such men as were carelesse and neg-
ligent in consideration of thys af-
fayre. *A Vaine man*, (sayth he) *is lis-
ted vp in pride, and thinketh himselfe
to be borne as free as the colt of a wild
Assē*. That is, he thinketh himselfe
bounde to nothing, subiect to no-
thing,

ing, accountable for nothing that
he doth in this lyfe : but only borne
free, to paffe his time in disport and
pleasure, as a Colt in the wildernes,
that hath no Maister to tame him.

Which in other words, the wise-
man vttereth thus ; *He esteemeth this* *Wisd, 15,*
lyfe of ours, to be but a play-game, and
therefore careth not how he lyueth,
or wherein he spend and paffe ouer
his time. And this of the man who
the Scripture calleth vaine.

But now, for the sober, wise, and
discreet, of whom it is written, *The* *Prou, 15,*
way of life is vpon the learned, to the
ende he may decline from the lowest
bell : they are farre from so great fol-
lie, as to imagine that no account
shal be demaunded of our being in
this world : for that they haue read,

That God shall bring into iudgement *Eccles. 11,*
what-soeuer is doone, for euery faulte
that is committed. And the Christi-
and 12.
an man knoweth further, by the
mouth and asseueration of hys Sa-
uiour and Redeemer, that hee shall
be accountant for euery idle worde

that hee mis-vttereth, and finallie, *Math, 12,*
there is no man that is eyther of rea- Account to
son, or conuersant in the wrytings be gyuen.
and Testament of his Creator, but

*Psal, 9, 43.
and 141.*

**Profitable
demaunds
and confi-
derations.**

remembreth well, that among al
ther irritations, whereby the wicked
man is saide to prouoke Gods pati-
ence to indignation, none is more
often repeated, or more grieuouſlie
taken, then, *that he ſaid in his hart,*
God will aſke no account.

With theſe men then alone ſhall
be my ſpeech in this preſent Chap-
ter, who haue a deſire to dyscharge
well thys account. For attayning
whereof (truly) I can giue no better
counſaile, inſtruction, or aduiſe, then
to doe in thys caſe, as a good Mer-
chant factor is wont to doe, when
he arriueth in forraine Countries, or
as a Souldiour or Captaine, ſent by
hys Prince to ſome great exployt, is
accuſtomed, when he commeth to
the place appointed, that is, to weigh
and conſider deeply, for what cauſe
he came thether? why he was ſent?
to what ende? what to attempt?
what to proſecute? what to per-
forme? what ſhall be expected and
required at his hands (vppon his re-
turne,) by him that ſent him the-
ther? For theſe cogitations (no
doubt) ſhall ſtyrre him vp to attend
to that for which he came, and not
to employ hys time in impertinent
affaires.

affaires. The like would I counsaile a Christian to put in vre, concerning the case proposed, and to demaunde of himselfe, betweene God and hys conscience, why, and wherefore, and to what end, he was created & sent hether into this world? what to do? wherein to bestow his dayes. &c.

And then shall he finde, that for no other cause, matter, or end, but onely to serue God in thys lyfe, and by that seruice to enjoy heauen, and euerlasting saluation in the lyfe, to come. Thys was the condition of our creation, as Moyses wel expres- *Gene, 14,* seth: and thys was the consideration of our redeeming, fore-tolde by Zacharie, before we were yet redeemed: *That we being deliuered from Luke, 2,* the hands of our enemies, should serue God in holinesse and righteousness, all the dayes of our lyues.

Of thys consideration doe ensue two consequents to be obserued. Whereof the first is, that seeing our end and finall cause of being in thys world, is to serue God, & so to work our owne saluation with feare and trembling: what-soeuer thing wee doe, or bestowe our time in, which cyther is contrary or impertinent, or
not:

The first consequence, vpon due consideration of our ende.

not profitable to thys end, (though it were to gaine kingdoms) it is vanitie and lost labour, that wil turne vs in time to grieve and repentance, (if we change not our course) for that it is not the matter for which wee came into thys life, nor whereof we shal be demaunded an account, except it be to receiue iudgement & punishment for the same.

The second
cōsequence,

Secondly, it foloweth of the same consideration, that seeing our onely busines and affaire in thys world, is to serue our Maker, & saue our own soules, and that all other earthly creatures, are put heere to serue our vses to that end onely : we should for our parts be indifferent to all these creatures, as to riches or pouertie, to health or sicknes, to honour or contempt : to little learning, or much learning; and we should desire only so much or litte of eyther of them, as were best for vs, to the attainment of our said end & Butte pretended; that is, to the seruice of God, & the weale of our soules. For whosoever desireth, seeketh, loueth, or vseth these creatures, more then for thys, runneth from the end for which he came hether.

By

By this then may a careful Christian take some scantling of his own estate with God, and make a coniection whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hether; if his cares, cogitations, studies, endeuours, labours, talke, conuersation, and other his actions, doe runne vpon thys matter, & that hee careth no more for other creatures, as honours, riches, learning, and the lyke, then they are necessarie vnto him for this ende that he pretendeth; if hys dayes & life be spent in thys study of the seruice of God, and procuring his own saluation, in carefulnes, feare, and trembling, as the Apostle aduised him: then hee is (doubtles) a most happy man, & shall at length attaine to the Kingdome which he expected. But if he find himselfe in a contrary case and course: that is, not to attend indeed to this matter, for which only he was sent hether, nor to haue in his hart & study this seruice of God, and enioying of heauen, but rather some other vanitie of the worlde: as promotiō, wealth, pleasure, sumptuous apparel, gorgious buildings, beauty, fauour.

How each man may take a scantling of hys own estate.

A right course.

Phillip, 2,

A wrong and dangerous course.

fauour of Princes, or any other things, that appertaineth not vnto the end. If he spend his time about the trifles, hauing his cares and cogitations, his talk & delight more in the things then about the other great busines, of possessing Gods eternal kingdom, for which he was made & placed in this world : then is hee (I assure him) in a perrilous waie, leading directly to perdition, except he alter & change his course. For, most certain it is, that whosoever shall not attend vnto the seruice he came for, shall neuer attaine the reward assigned & promised to that seruice.

The reason
why so few
are saued.

*Math, 7. 20.
and 22.
Luke, 13,*

And for that the most part of all this world, (not onely of Infidels, but also Christians) doe run amisse in this poynt, and doe not take care of that affayre & busines, for which alone they were created and placed heere : hence is it, that Christ & his holy Saints, both before and after his appearaunce in the flesh, haue spoken so hardly, and seuerely, of the very small number that shall be saued, (euen among Christians,) and haue vttered certaine speeches which seeme very rigorous to fleshe and blood, (and to such as are most touched

ched therein) scarce credible, albeit they must be fulfilled. As among other things, that a louer of thys worlde cannot be saued; that rich men do enter as hardly into heauen, as a Camell through a needles eye, and the lyke. The reason of which maner of speeches doe stand in this, that a rich man or worldling, attending with all his industrie to heape vp riches (as the fashion is) can not attende, (nor euer doth) to that for which he came into this world, and consequently, can neuer attaine heauen, except God worke a miracle, & thereby doe cause him to spende out hys riches to the benefit of his soule, (as sometimes he doth) & so do lessen the Cammell in such sort, as hee may passe the needles eye. Whereof we haue a very rare example in the Gospell, of Zacheus, who beeing a very rich man, dyd presently vppon the entering of christ into his house, (but much more as appeareth into hys hart by fayth) resolue himselfe to change his former course touching riches, and at one blow to beginne with-all, gaue away halfe of all hee possessed to the poore; and for the rest made proclamation, that who-

soeuer

*Iames, 4,
Math, 19,
Marke. 10.*

Luke. 19.

A perfit example of a good conuersion.

Math. 19.

Marke, 10,

foeuer had receiued any wrong at his handes, (as commonly many do by thē that are rich) he should come and receyue foure times so much amendes. By which almes and restitution, hee was deliuered from the Camels gib or bunch on his backe, that letted his passage through the needles eye. And thys extraordinary fauour and grace he receiued, by the fortunate presence, of his most blessed and bountifull guest, who had signified before in an-other place, that himselfe was able, so to draw the Camel, as he should passe the needles eye, for that the thinges which are vnpossible with man, are possible with G O D.

But to leaue this, and to goe forward in our former purpose, no meruaile it is, if in the world abroad, so few be saued, seeing y of thousands, scarce one doth account of that busines, which of all other is the chiefe and principall. Consider you y multitude of all sorts of people vppon earth, and see what theyr traffique and negotiation is? see whether they treat thys affaire or no? see wherein their care, study, & cogitation consisteth? How many thousand finde you

you in Christendome, who spende not one houre of four and twentie, nor one halfe day in forty, in the seruice of GOD, or businesse of theyr soule? How infinite haue you, that breake theyr braines about worldlie commodities, and how few that are troubled with this other cogitation? How many find time to eate, drink, sleepe, disport, deck and trym themselves to the view of others, and yet haue no time to bestow in this greatest busines of all other businesse? How manie passe ouer whole dayes, weekes, monthes, and yeeres, (and finally their whole life time) in hauking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the world, that spende more dayes in one yeere, in pricking vp theyr apparel, & adorning theyr carkasse, then they doe houres in prayer for the space of all theyr lyfe? And what (alas) shall becom of this people in the ende? what will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchant-factor which I mentioned before, after many yeres spent

The wrong
course of
the world.

A compar-
son expref-
sing the va-
nitie of our
occupati-
ons.

Math, 16,

*Pſalm, 4,
Ierem, 2.*

ſpent in forraine Countries vpon his Maifters expences, ſhould returne at length and gyue vp his accounts, of ſo much tyme and money ſpent in ſinging; ſo much in dauncing, ſo much in fencing; ſo much in courting, and the like; who would not laugh at ſo ſonde a reckoning? but beeing further demaunded by hys Maifter, what time he had beſtowed vpon the Merchandiſe & affaires for which hee was ſent, if the man ſhould aunſwer, that he had no leſſure to thinke vpon that thing, for the great occupation which he had in the other: who woulde not eſteeme him woorthy of all puniſhment and confuſion? And much more ſhame & confuſion, no doubt ſhal they ſuſtaine at the laſt dreadful day, in the face and preſence of God and all his Angels, who beeing ſent into thys worlde, to traffique ſo rich a Merchandiſe as is the kingdome of heauen: haue neglected the ſame, and haue beſtowed theyr ſtudies, vpon the moſt vayne trifles and follies of thys world, without cogitation or care of the other.

O yee children of Adam, ſaith the Spirit of GOD, why loue ye ſo vanitie,

nitie, and seeke after lyes? why leaue
you the Fountaine and seeke after
Cesterns? If a golden game of in-
estimable value, should be proposed
for such as would runne, and could
winne the same; & when the course
or race were begun, if some shoulde
step aside and follow flyes or fethers
that passed in the ayre, without any
regard of the prize and goale propo-
sed, who wold not meruaile & take
pitty of their folly? euen so is it with
men of the worlde, if we belecue S.
Paule, who affirmeth, that we are all
placed together in a course or race,
and that the kingdome of heauen is
propounded vnto vs for the Game
or Prize, but euery man sayth hee,
arriueth not thether; and why? for
that most men doe steppe aside, and
leaue the marke. Most men do run
awry, and doe follow fethers vp and
downe in the ayre; most men doe
pursue vanities, & doe weary them-
selues out in the pursute thereof, vn-
til they can neyther run nor goe, nor
mooue theyr lyms any further: and
then, for the most part, it is too-late
to amend theyr folly.

Will you heere the lamentations
of such vnfortunate men? these are
theyr

A compa-
rison.

1. Cor. 9.

Wisd. 5.

The complaint of worldlings in the end of their life.

theyr owne words recorded by scripture. We are wearied out in the way of iniquitie and perdition, and the way of God haue we not knowne. What profit haue we receiued of our pompe and pride, and vaunting riches? what good haue they done vs? They are nowe past away as a shadow, and as a Messenger that ryeth in post, and we are consumed in our owne iniquities.

Thys is the lamentable complaint of such men, as ranne awry, and followed a wrong course in their actions of thys lyfe. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in thys worlde, and thought to run a most fortunate course, in that they heaped much riches together; aduaunced themselues & their families to great dignities: became gorgious, glorious, and dreadful to others: and finally, obtained what-soeuer they lust & concupiscence desired. Thys made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fonde iudgement of y world.

happy. And I make no doubt, by
experience of these our tymes, but
they had admirours and enuiours in
great aboundaunce, who burned in
desire to obtaine y^e same course. And
yet when I heare their complaint in
this place, and theyr owne confessi-
on, wherein they say expresse: *We
senselesse men did erre from the way of truth*: When I consider also the
addition of scripture, *Talia dixerunt
in inferno*: they spake these thinges
when they were in hell: I cannot
but esteeme theyr course for most
miserable, and condemne wholly the
iudgement of flesh in thys affaire.

Wherefore, my deere brother, if
thou be wise, yeeld not to this de-
ceit of worldly lips and tongues, that
use to blesse and sanctifie such, as are
in most danger and neere to perdi-
tion. Leane rather to the sincere
counsaille of saint Paul, who willet
thee to examine vprightly thine own
works and waies, and so to iudge of
thy selfe without deccite. If thou
walke the way of Babilon, most cer-
taine it is, that thou shalt neuer ar-
riue at the gates of Ierusalem, except
thou change thy course.

Oh my brother, what a griefe wil
it

A cōparifon
exprefling
our grieſe in
the end, for
running a
wrong
courſe.

it be vnto thee, when-after long labour and much toyle, thou ſhalt finde thy ſelfe to haue gone awry ? If man had trauailed but one whole day, and thereby made weary ſhould vnderſtande at nyght, that all his labour were loſt, and that his whole journey was out of the way : it would be a meruailous affliction vnto hym (no doubt) albeit no other inconuenience were therein, but only the loſſe of y^e daies trauaile, which might be recouered and recompenced in the next. But if beſides thys, hys buſines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre : yf the loſſe of his way were irrecoverable : if the puniſhment of hys error, muſt be death and confuſion ; and hymſelfe weare ſo wearie, that he could ſtyrre no one foote further : imagine then what a grieuous meſſage thys would be vnto hym, to heare one ſay : Syr, you are amiſſe, your labour is loſt, and you haue trauailed wholly beſides your way.

The miſeric
of a ſoule
that hath

So then will it be vnto thee (my ſoule) at the day of death, and ſeparation from my body, if in thys lyfe thou attend not to thy ſaluation for which

which thou wert created, but shalt
 passe ouer thy dayes in following of
 vanities. Thou shalt find thy selfe a-
 way at the end of thy iourney, thou
 shalt find thy selfe wearie, & enfor-
 ced to say with those miserable dam-
 ned spirits, *I haue walked harde and* *Wisd, s,*
raggy wayes: for that indeede the

way of wickednes is full of thornes
 and stones, though in shew it be co-
 uered with fayre grasse, and manie
 flowers. Thou shalt find at that day
 that thou hast lost thy labour, lost
 thy time, lost al opportunity of thine
 owne commodity. Thou shalt then
 find thy errour to be vnrecouerable,
 thy danger vnauidable, thy punish-
 ment insupportable, thy repentance
 vnprofitable, and thy grieve, sorrow,
 and calamity inconsolable.

Oh, hee that could behold and
 feele the inwarde cogitations of a
 worldly mans hart at that instant,
 after all hys honours and pleasures
 were past; no doubt, but he should
 find him of another iudgement and
 opinion in thinges, then he was in
 the ruffe and heate of his iolitie. He
 doth wel perceiue then, the fondnes
 of those tryfles which he followed in
 this lfe, albeit it were to make him-
 selfe

Alexanders
death.

Iulius Cæ-
sars death.

selfe a Monarch. If a man dyd know
the cogitations that K. Alexander
the great had, when of poyson he
came to die, after al his victories and
incredible prosperitie; if we knew
the thoughts of Iulius Cæsar, at the
day of his murther in the Senat-
house, after the conquest of all his
enemies, & subiection of the whole
world, to hys own onely obedience,
we should wel perceiue, that they
tooke lyttle pleasure in the wayes
they walked, notwithstanding they
were esteemed most prosperous and
happy men of this world.

Two rare
examples.

*Iosep. lib. 14.
15. et 18. de
antiq. Iudai.
et bello. Iud.
lib. 2.*

Iosephus the Iew, recounteth two
very rare examples of humane felici-
tie, in Herod the first, and Agrippa
hys Cosine, whereof the one by An-
thony the Triumuir, and the other
by Caligula the Emperour, (both of
them beeing otherwise but priuate
Gentlemen, & in great pouertie and
misery when they fledde to Rome,)
were exalted vppon the suddaine, to
vnexpected great fortune, and made
rich Monarches and glorious Poten-
tates. They were indued (at seuerall
times) with the kingdom & crowne
of Iurie, & that in such ample sort,
as neuer any of that Nation after the
had

had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herode the great, and Agrippa the great. They ruled and commaunded al in theyr daies, they wanted neither siluer nor gold, neither pleasures nor pastimes, neyther friendes nor flatterers. And besides all these gyfts of Fortune, they abounded also in ornaments and excellencie of body & wit. And all this was increased & made the more admirable, by reason

of theyr * base & low estate before, in respect whereof, theyr present fortune vvas esteemed for a perfect patterne of most absolute felicitie.

Thys they enioyed for a certaine space, & to assure themselues of the continuance, they bent all theyr cares, cogitations, and studies, to please the humors of the Romaine Emperours, as theyr Gods, and Authors of all theyr prosperitie and felicity vpon earth. In respect of whose fauours, (as Iosephus noteth,) they

H

cared

* For enuie onely of Agrippa hys fortune, Herodias did ruine herselfe and her husband, as Iosephus saith. Lib. 18. antiqu. capit. 8, 9, 15, Her husbande was Herode Antipas, that slew Saint Iohn Baptist, and was sonne to Herod the first.
Luke, 3. Math, 14.

cared little to violate their own Religion of the Iewes, or any thing that was most sacred. And this falsehood, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end & consumation of thys theyr pleasant rase?

Herods death.

Iosep. lib. 15. antiq.

* Thys Herod was called Ascolonita, & slew the infants in Bethlem.

Math, 2.

The death of Agrippa.

Iosep, li. 19. capit, 7,

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, * & horrible accusations of his conscience, as he pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an apple, would needes haue murdered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, how that vppon a certaine day which he kept festiuall in Cæsaria, for the honour of Claudius the Romaine Emperour, when he was in his most extreame pompe and iolitic, in the middest of all hys Peeres, Nobles, and Damosels, coming forth at an houre appointed, all glyttering in gold and siluer, to make an Oration vnto the people: hys voyce, gesture, countenaunce,

and

and apparrell so pleased, as the people beganne to cry, (beeing solicited thereunto by some flatterers) *That it was the Voyle of God, and not of man,* wherein Agrippa taking pleasure and delectation, was * stroken presently from heauen, with a most horrible putrification of al hys body, whereof he died, repeating only to his friends these words in the midst of hys torments; * *Bepold ye me, that do seeme to you a God, how miserably I am enforced to depart from you all.*

Now then would I demaunde of these two fortunate men, who laying aside all care of God and Religion, did follow the preferments of thys world so freshly, and obtayned the same so luckily: how they liked of thys theyr course and rase in the ende? Truly, I doubt not, but if they were heere to answer for themselves, they would assure vs, that one houre bestowed in y^e seruice of God, and of theyr saluation, would more haue comforted them at the last instant, then all theyr labours & trauailes which they tooke in their liues for pleasing of Emperours, and gathering the grace and good lyking of mortall men.

* S. Luke saith he was stroken by Gods Angel. *Acts, 12.* And consider how Iosephus agreeth with thys narration.

* *Euse. li. 2. hist. cap. 9,*

Sincere and
profitable
counsaile.

Vse then, ô Christian, vse thy
experience to thy commoditie : vse
it to thy instructiō, vse it to thy fore-
warning. That which they are now,
thou shalt be shortly, and of all fol-
lies it is the greatest, not to profite or
flee from danger by the example of
others.

The difference betweene a wise-
man and a foole is this, that the one
prouideth for a mischiefe while time
serueth, and the other would doe,
when it is too-late. If thou mightest
feele now, the state & case wher-
in thy poore hart shall be at the last
day, for neglecting the thing, that
of all other it shoulde haue studied
and thought vpon most, thou wouldest
take from thy meate, and sleep,
and other necessities, to repaire that
is past; Herberto hast thou time to
reforme thy course of lyfe if thou be
willing, which is no small benefite,
if all were knowne. For in this sence
(no doubt) it is most true, which the
wise man sayth; that better it is to
be a liuing dog, then a dead Lyon.
For that while the *day time* of thys
life endureth, all things amisse may
easilie be amended. But the dreadful
nyght of death will ouer-take thee
shortly,

Eccle. 4.

Iob. 9.

shortly, and then shall there be no more space of reformation.

Oh that men would be wise, and fore-see things to come, sayth one Prophet. The greatest wisdom in

Deut. 32.

the world (deere brother) is to looke and attende to our saluation : for as the scripture sayth most truly : *Hee*

Eccle. 37.

is a wise man indeede, that is wise to his owne soule. And of this wisdom it is written in the very same Booke,

as spoken by herselfe. *In mee is the*

Eccle. 24.

grace of all life and truth, and in me is the hope of all life and vertue. In

morrall actions and humaine wisdom, we see that the first & chiefest circumstaunce is, to regard well

and consider the end. And how then

Great follie

doe we omit the same, in this great and errour.

affayre of the kingdome of heauen ?

If our end be heauen, what meane we so much to affect our selues to

earth ? If our end be God, why seeke we so greedily the worldly fauour of

men ? If our end be the saluation & eternitie of our soule, why doe wee follow vanities and temporalities of

thys lyfe ? *Why spend yee your money*

Esay. 55.

and not in bread, sayth G O D by the mouth of Esay, *Why bestow ye your labour on things that will not yeeld ye*

*Ephe, 1,
1, Thes, 2,
2, Pet, 1,
Luke, 15.*

saturitie? If our inheritance be that we should raigne as Kings, why put we our selues in such slavery of creatures? If our byrth allow vs to feede of bread in our Fathers house, why delight we to eate huskes prouided for the swyne?

Wisd, 4,

But (alas) we may say with the wise man in the Scripture, *Fascinatio nungacitatis obscurat bona*. The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behoueful for our soules:

Error in our
course of
lyfe is not
pardoned.
Osea, 4,

ô most daungerous enchauntment. But what? shal thys excuse vs? no truly for the same Spyrte of God hath left recorded, *Populus non intelligens & apulabit*: The people that vnderstandeth not, shall be beaten for it. And another Prophet to the same effect pronounceth. *This people is not wise, and therefore he that made them shall not pardon them, neyther shal he that created them, take mercie on them*. It is written of fooles, *Ventum seminabunt et turbinem metent*.

Esay, 28,

“ They shall sowe and cast their seede
“ vppon the windes, and shall re-
“ ceiue for theyr haruest, nothing els
“ but a storme or tempest. Whereby
is signified, that they shall not one-
lie

that he cast away and leese theyr labours,
put but also be punished for the same.
re- Consider then I beseech thee (my
de- deere brother) attentiuely, what thou
hy wilt doe or say, when thy Lord shal
led come at the last day, & aske thee an
life account of al thy labors, actions, &
u- time spent in thys life : whē he shall
it- require a reckoning of his talents
re lent vnto thee : when he shal say, as
: he said to the Farmour or Steward in
e the Gospel, *Redde rationem Gillica-*
o *tionis tue*: giue account of thy stew-
y ardship and charge committed vnto
thee. What wilt thou say when he
shal examine, & weigh and try thy
doings, as gold is examined & tryed
in the fornace, that is, what end they
had ? wherto they were applyed ? to
what glory of God ? to what profit
of thy soule ? what measure, weight
and substance they beare ?

A profitable fore-
warning.

Math, 25.

Luke, 16.

Baltasar King of Babilon, sitting
at his banquet merry vppon a time,
espied suddainly certain fingers with
out a hand, that wrote on the wall
right ouer-against hys Table, these
three Hebrew words, M A N E,
T H E K E L, P H A R E S. Which
words Daniell interpreted in three
sentences vnto the King, in thys ma-

A rare
chance that
happened
to Baltasar
K. of Babi-
lon.

Daniel, 5.

ner. *Mane*, God hath numbred thee (Baltasar) and thy kingdom : *The* *kell*, he hath weighed thee in y^e Goldsmithes ballance, and thou art found too-light : *Phares*, for this cause hath he deuided thee from thy kingdom, and hath giuen the same to the Medes and Persians.

Oh, that these three most golden and most significant words, engrauen by the Angell vppon Baltasars wal, were registred vpon euery doore and post in Christendome, or rather imprinted in the hart of each Christian, especially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Goldsmith, where euery graine is espied that wanteth. And if Baltasars actions, that was a Gentile, were to be examined in so nyse and delicate a payre of Ballance for theyr trial, and if hee had so seuerer a sentence pronounced vpon him, that he should be deuided from life & kingdom, (as he was the same night folowing) *Quia inuentus est minus habens*, for that hee was founde to haue lesse weight in him then he shold haue : what shall we thinke of our selues, that

If God examine straitly the actions of Infidels, much more of Christians if they lyue carelesse.

Dan 5,

that are Christians, of whom it is written aboue al others; *I will search* *Soph. 1.*
the finnes of Ierusalem with a candle.

What shal we expect, that haue not onely lesse weight then we shoulde haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but onelie that most terrible threatning diuision made to Baltasar, (or rather worse, if worse may be) that is, to be deuided from God and hys Angels: from participation of God & our Sauior: from communion of Saints: from hope of our inheritance: from our portion celestial & lyfe euerlasting: according to the expresse declaration made heereof by Christ himselfe, in these words to the negligent seruant.

The Lorde of such a seruant shal come at a day when he hopeth not, & at an houre that he knoweth not, and shal deuide him out, and asigne his part with hypocrites; where shal be weeping and gnashing of teeth. *Math. 24.*

Wherefore (deere brother) to conclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onelie exhort thee (as the Apostle doth) not to conforme thy selfe to the cō-

A dreadful
 diuision.

The con-
 clusion.

Prou, 6.

Eccle, 11.

mon error that leadeth to perdition. Fal at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorrie for the tyme lost, but passe no further. If hetherto thou haue not considered y^e weightines of thys affayre, serue thy selfe of thys admonition, and remember that it is written, *that a Wiseman profiteth by euery occasion.* Esteeme thy resolution in thys one poynt, the chiefest menage that euer shal passe through thy hands in this world, albeit y^e wert a Monarche and Ruler of tenne worlds together. And finally, I will end with the verie same words, wherewith the wiseman concludeth hys whole Booke. *Feare God and obserue his commaundements, for this is euery man.* That is, in thys dooth all and euery man consist: his end, his beginning, hys lyfe, and cause of beeing: that hee feare God, and direct hys actions to the obseruaunce of hys commaundements; for that without thys, he is no man in effect, seeing that hee looseth al benefit, both of his name, nature, redemption and creation.

THAT

THAT THE SERVICE
WHICH GOD REQUI-
RETH OF MAN IN THIS
present lyfe, is Reli-
gion.

*With the particuler confirmations of
Christian Religion, aboue all other
in the world.*

CHAP. IIII.

HAuing prooued in the for-
mer chapters, that there is
a GOD, which created
man: and that man in re-
spect thereof, and of other
benefites receiued, is bound to honor
and serue the same GOD, the que-
stion may be made in thys place,
what seruice this is that God requi-
reth, and wherein it dooth consist?
Whereunto the aunswer is brieve &
easie, that it is Religion; which is a
vertue that containeth properlie the
worshyp & seruice that we owe vn-
to GOD; euen as Pietie is a vertue,
contayning the duety that chyldren
doe owe vnto theyr Parents, & Ob-
seruaunce another vertue, that com-
prehendeth the regard, that schollers
and

Of Religiō.

Pietie.

Obser-
uaunce.

Mal. 1.

The acts &
operations
of Religion.

James, 1,

*August. lib,
10, de ciuit.
capit. 1.*

How much
it importeth
to be
religious.

and ſeruaunts beare vnto their Maſters. In reſpect of which companion and likenes betweene theſe vertues, God ſayth by a certaine Prophet; *The ſonne honoreth his father, and the ſeruaunt his Maſter, if then I be a Father, where is my honour? if I be a Maſter, where is my feare?*

The acts of Religion are diuers, & different; ſome internall, as deuotion and prayer: ſome other external, as adoration, worſhip, ſacrifice, oblations, and ſuch lyke, that are declarations, and proteſtations of the internall. It extendeth it ſelfe alſo to ſtyrre vp and put in vſe, the acts and operations of other vertues for the ſeruiſe of God; in which ſence ſaint Iames nameth it, *Pure & vnſpotted Religion, is to viſite Orphans & widowes in their tribulation, & to keepe our ſelues vndefiled from the wickednes of this world.* Finally, how ſoeuer ſome Heathens doe vſe thys worde Religion, to ſome other ſignifications: yet, (as S. Auguſtine well noteth) the vſe therof among the faithfull, hath alwaies beene, to ſignifie thereby, the worſhip, honour, and ſeruiſe, that is due vnto GOD, ſo that if in one word you will haue it
decla-

declared, what G O D requireth of man in thys life : it may be rightlie ſayd, that all ſtandeth in thys, that he be religious.

Heereof it proceedeth, that whatſoeuer ſort or ſect of people in the world, professed reuerence, honor, or worſhip to God or to gods, or to any diuine power, eſſence, or nature whatſoeuer : (were they Iewes, Heathens, Gentiles, Chriſtiāns, Turks, Moores, Heretiques, or other,) they did alwaies cal. theyr ſaid profeſſion, by the name of their Religion. In which ſence alſo, and ſignification of the worde, I am to treat at thys tyme of Chriſtian Religion ; that is, of the ſubſtaunce, forme, maner & way, reuealed by Chriſt and hys Apoſtles vnto vs, of performing our duty and true ſeruiſe towards God. Which ſeruiſe, is the firſt poynt neceſſary to be reſolued vpon, by hym that ſeeketh his ſaluation, as in the Chapter y goeth before hath bene declared. And for obtaining this ſeruiſe & the true knowledge thereof, no meane vppon earth is left vnto man, but only the light and inſtruction of Chriſtian Religion, according to the proteſtation of S. Peter

vnto

The neceſſity of Chriſtian Religion.

Acts, 4,

How men
were ſaued
in old tyme
without
Chriſtian
Religion.

*Gal, 3, 23, 4,**Ephe, 3,**Coloſ, 1,*

unto the Gouvernours of the Jewes
whē he ſayd; *There is no other name
vnder heauen giuen vnto men where-
by to be ſaued, but onely this of Chriſt
and of his Religion.*

If you object againſt me, that in
former tymes before Chriſtes nati-
uitie, as vnder the law of Moſes for
two thouſand yeeres together, there
were many Saints, who without
Chriſtian Religion ſerued God vp-
rightly, as the Prophets & other ho-
ly people: and before them againe
in the law of Nature, when neyther
Iewiſh nor Chriſtian Religion was
yet heard of, for more thē two thou-
ſand yeeres: there wanted not dy-
uers that pleaſed God, & ſerued him
truely, as Enoch, Noe, Iob, Abra-
ham, Iacob, and others. I aunſwer,
that albeit theſe men, (eſpecially the
former, that liued vnder the Law of
nature) had not ſo particuler & ex-
preſſe knowledge of Chriſt & of his
miſteries, as we haue now: for thys
was reſerued to the time of grace, (as
S. Paul in diuers places at large de-
clareth,) that is, albeit they knewe
not expreſſly, how and in what ma-
ner Chriſt ſhould be borne: whe-
ther of a Virgine or no; or in what
parti-

particular ſort he ſhould liue & die :
 what Sacraments he ſhould leaue,
 what way of publiſhing his Goſpell
 he ſhould appoint, & the like, (where-
 of notwithstanding very many par-
 ticulers were reuealed to the Jewes
 from time to time, and the neerer
 they drew to the tyme of Chriſtes
 appearaunce, the more plaine reue-
 lation was made of theſe miſteries :)
 yet I ſay, all and euery one of theſe
 holy Saints, that lyued from Abra-
 ham vntil the comming of Chriſt,
 had knowledge in generall of Chri-
 ſtian Religion, and did belieue the
 ſame; that is, they believed expreſſly
 that there ſhould come a Sauour and
 Redeemer of man-kinde, to deliuer
 them from the bondage contracted
 by the ſinne of Adam.

This was reuealed ſtraight after
 theyr fall, to our firſt Parents and
 Progenitors in Paradife: to wit, that
 by the *Womans ſeed*, our redemption
 ſhould be made. In reſpect where-
 of, it is ſayd in the Reuelations, that
 Chriſt is the Lambe that hath been
 ſlaine frō the beginning of y world.

And Saint Peter, in the firſt ge-
 nerall Counſell holden by the Apo-
 ſtles, affirmeth, that the old aunci-

See S. Au-
 guſt. lib. 19.
 cont. Fauſt.
 capit. 14.

All olde
 Saints be-
 lieued in
 Chriſt, and
 were ſaued
 by him.

Gen. 3, 6, 15

Apoc. 3,

Acts, 13.

cat

Rom. 5.*Ephe.* 8.* *Reade S.**Aug.* l. 18. de*ciuit.* 1. 47.*et Epist.* 49.

¶ 157. ¶

tract. 45. in*Ioh. Cle. A-**lex.* lib. 6.*Strom.* et*Jerom* in ca.3. ad *Gala.*

DOUBT NOT

The diffe-

rence be-

tweene our

beliefe and

the old Fa-

thers.

157. 158.

159. 160.

161. 162.

163. 164.

165. 166.

167. 168.

169. 170.

171. 172.

173. 174.

175. 176.

177. 178.

179. 180.

181. 182.

183. 184.

185. 186.

ent Fathers before Chriſtes natiuitie were ſaued by the grace of Chriſt, we are now, which S. Paul confirmeth in diuers places. And finally the matter is ſo cleere in this behalfe that the whole * ſchoole of Diuine accordeth, that Fayth and Religion of the auncient Fathers, before Chriſtes appearaunce: was the very ſame in ſubſtance that ours is now, ſaving onely, that it was more general, obſcure, and confuſe then ours is, for that it was of things to come, as ours is now of things paſt & preſent.

For example; they believed that a Redeemer ſhould come: and we believe that hee is already come. They ſayd, *Virgo concipiet*, a Virgine ſhall conceive: and we ſay: *Virgo concepit*, a Virgine hath conceived. They had ſacrifices and ceremonies y prefigured his comming for the time enſuing: we haue ſacrifice & ſacraments that repreſent his being for the time preſent. They called theyr Redeemer, *The expectation of Nations*: and we call him now, *The ſaluation of Nations*. And finally, there was no other difference betweene the olde fayth of good men from

from the beginning, and ours : but
ly in the circumſtaunces of time,
erences, particularitie, and of the
anner of proteſting the ſame, by
ward ſignes and ceremonies. For
at in ſubſtaunce they belieued the
me Redeemer that we doe, and
ere ſaued by the ſame beliefe in his
erits as we are. For which cauſe
uſebius * well noteth, that as wee
e called now Chriſtians, ſo they
ere called then *Chriſti*, *Psalm*, 104.
hat is, annointed in prefiguration
of the true Chriſt in whom they be-
lieued, as the firſt and head of all o-
ther annointed, and who was the
auſe and authour of their annoy-
ing.

* *Eusebius*
handleth
this matter
at large, lib.
1. dem. E-
uan. cap. 5,

By thys then it is moſt manifeſt,
that not onely nowe to vs that are
Chriſtians, but at all other times
from the beginning of the worlde,
and to all other perſons and people
what-ſoeuer, that deſired to haue
theyr ſoules ſaued; it was neceſſa-
rie to belieue and loue *CHRIST*,
and to profeſſe in hart hys Reli-
gion. For which conſideration, I
thought it not amiſſe in thys place,
after the former groundes layde that
there is a *GOD*, and that man
was

The cauſes
of thys
Chapter.

was created and placed heere for ſeruiſe : to demonſtrate and prooue alſo this other principle, that the only ſeruiſe of thys God, is by Chriſtian Religion. Wherein, albeit I do not doubt, but that I ſhall ſeeme many, to take vppon me a ſuperfluous labour, in proouing a veritie which all men in Chriſtendome do confeſſe : yet for the cauſes before alledged in y^e ſecond chapter, which mooued me in that place to prooue that there is a G O D ; that is to ſay firſt, for the comfort, ſtrength, and confirmation of ſuch, as either from the enemy may receiue temptations or of themſelues may deſire to ſeeke reaſon of theyr beleefe : and ſecondly, for awaking, ſtyrring, or ſtinging of others, who either of malice, careleſnes, or ſenſualitie, are fallen aſleepe, and haue loſt the feeling and ſence of theyr beleefe, (for many ſuch want not in theſe our miſerable dayes,) it ſhall not be (perhaps) but to euery good purpoſe, to lay together in thys place, with the greateſt breuity y^e poſſibly may be, the moſt ſure groundes and inuincible euidences, which we haue for declaration & confirmation of this matter.

For

For albeit the Apostle Saint Paule *Heb, 11,*
 sheweth the things which we be-
 lieue, be not such in themselves, as
 they may be made apparant by reason of
 many arguments: yet such is the
 goodness, and most sweete proce-
 eding of our mercifull GOD to-
 wards vs, as he will not leaue him-
 self without sufficient testimonie,
 both inward and outwarde, as the
 same Apostle in another place doth *Acts, 14,*
 testify. For that inwardly, he testifi-
 eth the truth of such things as wee
 belieue, by giuing vs light and vn-
 derstanding, with internall ioy and
 consolation in belieuing them. And
 outwardly hee giueth testimony to
 the same, with so many conuenien-
 ces, probabilities, and *Arguments of*
credibilitie, (as Diuines doe call the,)
 that albeit the very point of that
 which is believed, remaine stil with
 some obscuritie: yet are there so
 many circumstaunces of lykeli-
 hoodes, to induce a man to the be-
 liefe thereof, as in all reason it may
 seeme against reason to deny or mis-
 trust them.

The diuers
 testimonies
 from God,
 of y things
 that we be-
 lieue.

Thys shall easily appeare by the
 Treatise following of Christ and
 Christianitie, and of the foundati-
 ons

ons of our Religion, which ſhould be confirmed by ſo many pregnant reaſons, and moſt manifeſt circumſtances of euident probability, as I doe not, but the zealous Chriſtian ſhould take exceeding comfort therein, and eſteeme himſelfe happy, to haue a ſharing lot in that faith & Religion, where he ſhall ſee & feele ſo much reaſon, prooſe, & conueniencie to conuince, & ſhew it ſelfe, for hys ſatisfaction.

And to thys effect, it ſhall be ſaid no meane moment, that I haue ſaid be- fore, the certaintie, diuinitie, and infallible truth of y^e Iewes ſcriptures, or olde Teſtament; which writings we haue receiued from that Nation that dooth (as it were) profefſe enmitie againſt vs, & the ſame being written ſo many ages before the name of *Chriſtianity* was knowne in the worlde: it cannot be but of ſingular authoritie, whatſoeuer ſhall be alledged out of thoſe recordes for our purpoſe. And therefore as before, in proouing our firſt principle, *That there is a G O D*, we vſed onely the teſtimonie of ſuch witneſſes, as could not be partiall: ſo, much more in this confirmation of Chriſtian Religion, ſhall we ſtand onely

The vn-
doubted
witneſſes

either vpon the confeſſion of
as are our enemies, or vpon the
words of others, who muſt needes
indifferent in the cauſe, for that
they lyued before cyther cauſe or
controuerſie in Chriſtianitie was
knowne or called in queſtion.

My whole purpoſe ſhall be then,
make manifeſt in thys Chapter,
that I E S V S C H R I S T vvas the
ſauour and Redeemer of all man-
kinde, fore-promiſed and expected
from the beginning of the worlde;
that he was the onely ſonne of God,
and God himſelfe, and conſequent-
lye, that what-ſoeuer he hath left vs
in hys doctrine and Religion, is true
and ſincere, and the onely way of
ſaluation vpon earth.

For cleerer prooſe, & declaration
whereof, I wil reduce what-ſoeuer I
haue to ſay heerein, vnto three prin-
cipall heads or branches, according
to the order of three diſtinct tymes
wherein they fel out; That is to ſay,
in the firſt place ſhal be conſidered,
the things that paſſed before the na-
tiuitiy or incarnation of Chriſt. In
the ſeconde, the thinges doone and
verified from that time vnto his af-
cention, which is the ſpace of hys a-
bode

to be alled-
ged in thys
Chapter.

The dryft
of thys
Chapter.

The princi-
pall heads.

1.

2.

3.

bode vpon earth. And in the place, such euent shall be confirmed, as ensued for confirmation of his Deitie, after his departure.

In declaration of which three generall poynts, I hope by the assistance of him whose cause we handle, that so many cleere demonstrations shall be dyscovered: as shall greatly confirme thy fayth (gentle Reader,) and remoue all occasion of temptation to infidelitie.

How Christ was fore-told to Jew & Gentile.

SECT. I.

The Jew &
Gentile.

*Ephe, 1,
1.Tim, 2,*

First then, for such things as passed before Christ appeared in the flesh, and doe make for prooffe of our Christian Religion, it is to be noted, that they are of two sorts, or at least wise, they are to be taken from two kindes of people, that is partly from the Iewes, & partly from the Gentiles. For seeing that Christ was appointed from the beginning, yea, before the world was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

gentile, and to make them both one
 people in the ſeruiſe of hys Father :
 Therefore hence is it, that he was fore-told
 and prefigured to both theſe Nati-
 ons, and diuers fore-warnings were
 giuen among them both, for ſtyrring
 them vp to expect hys comming, as
 by the conſiderations folowing ſhal
 moſt euidently appeare.

Titus, 1,

1. Peter, 1,

Eſa, 2, 11, 19

Ier, 9, 12. 16

The firſt Conſideration.

AND to begin with the Iewes, The Meſſi-
 no man can deny, but that as promi-
 throughout the whole bodie and ſed.
 courſe of Scriptures, that is, from the
 very beginning to the laſt ende of
 theyr olde Teſtament, they had pro-
 miſed vnto them a *Meſſias*, which is
 the very ſame that we cal *Chriſt*, that
 is to ſay, a perſon annointed & ſent
 from God, to be a Sauour, a Redee-
 mer, a Pacifier of Gods wrath, a
 Mediator between God and man, a
 Satisfier for the ſinnes and offences
 of the whole worlde, a Reſtorer of
 our innocencie loſt in Paradife, a
 Maiſter, an Inſtructor, a Law-giuer,
 a Spirituall and eternall King, that
 ſhould ſitte, and rule and raigne in
 our

our harts, to conquer the power
tyranny of satan, y^e enemy of ma
kinde, who ouer-came our first
rents Adam and Eue, and neuer
seth to assaile vs.

The first couenaunt to Adam.

THIS is euident by the first co
nant of all, that euer G o d
make wyth man, when he sayde
Adam our first Father in Paradi
*In what day soeuer thou shalt eat
the Tree that is forbidden, thou shalt
die.*

Gene, 2,

Which couenaunt beeing af
broken, on the part of our sayd Pro
genitor, he receiued hys iudgement
but yet with a most benigne pro
mise of redemption for the tyme to
come: for thus God said to y^e deu
or Serpent that had deceiued hym
*The seede of the Woman shall crush
thy head, and thou shalt lie in wait
to hurt his heele.* That is, one shall
proceede in tyme, of the seede of the
Woman, who shall conquer Death
and Sinne (that are thy weapons),
and shall not care for thy temptati
ons, but shall treade them vnder his
feete,

Gene, 3.

ete, and thys shall be Christ the
Messias of the world.

Thus did not onely the * eldest * Rabbi Mo-
sewes & Rabbines vnderstand thys *ses Benmai-*
place, (what-soeuer the latter haue *mon in hunc*
dreamed, that their Messias should *locum.*
be onely a temporall King,) but al-
so the olde Chaldie Paraphrase, (na-
med *Thargum Hierosolimitanum*)
expouñdeth it plainly in these words,
applied vnto the deuill that had de-
ceiued Adam : *They haue a certain Tharg. Hie-*
and present remedy against thee (O *roso. in Gen.*
deuill,) *for that the time shall come, cap. 3.*
when they shal tread thee downe with
theyr heeles, by the helpe of Messias
which shall be theyr King.

To Abraham and Isaacke.

THE same thing is confirmed by
the very same promise seauen
times repeated and established vnto
Abraham, that liued very neere two
thousand yeeres after Adam : and
again to Isaack his sonne after him,
In semine tuo benedicentur omnes
gentes terra. All Nations of the earth
shall be blessed in thy seed. Which
had beene indeede, but a very small

Gene. 12. 3.
18. and 22.

I bene-

benediction to Abraham, or to the Iewes after him, (ſee neuer ſaw the Meſſias actually) if hee had beene onely to be a temporall king: And much leſſe bleſſing had it beene to the Gentiles & all other Nations, this Meſſias of the Iewes, muſt haue beene a tēporal & worldly Monarch to deſtroy & ſubdue them to the ſimilitude of Iurie, as fondly the late teachers of that Nation do content

Jacobs prophecie of Chriſt.

THIS yet maketh the Patriarche Iacob more plaine, who prophesying at his death of the cōming of Chriſt, hath theſe words: *The ſcepter (or government) ſhall not be taken from the houſe of Iuda, untill he come that is to be ſent; and he ſhall be the expectation of Nations.* Which latter words, the fore-named Chal-

Gen, 49,

Tharg. Hieroſo et Onkelos in hunc locum.

die Paraphraſe, as alſo great Onkelos, (both of ſingular authoritie among the Iewes,) do interpret thus:

Donec Chriſtus ſeu Meſſias Veniat,
 “ *&c.* Untill Chriſt or ſay Meſſias come,
 “ (which is the hope and expectation
 “ of all Nations, as wel Gentiles, as of

that are Iewes,) the gouernment
shall not cease in the house or Tribe
of Iuda. By which sentence of scrip-
ture, and interpretation of the Iewes
themselues, we come to learne, (be-
sides the promise of the Messias,)
two consequences in this matter, a-
gainst y^e Iewes of latter tymes. First,
that if their Messias must be y^e hope
and expectation as well of the Gen-
tiles as of the Iewes: then can hee
not be a temporall King to destroy
the Gentiles, (as y^e latter Iewes wold
haue it,) but a spirituall King, to
raigne ouer them, and to bring in
subiection theyr spirituall enemies
for the, (I mean the flesh, the world
and the deuil,) as all true Christians
doe belecue. Secondly, if the tempo-
ral kingdome of the house of Iuda,
(whereof Christ must come,) shall
cease and be destroyed at the com-
ming of Messias, as the Scripture a-
uoucheth: how then can the Iewes
expect yet a temporal King for their
Messias, as most fondly they doe?

But to leaue this controuersie with
the latter Rabbines, and to goe for-
warde in declaration of that which
we tooke in hand, that is, to shewe
how Christ was fore-tolde and promi-
sed

I 2. mised

The Messi-
as must be a
spirituall &
not a tem-
porall king.

The tradi-
on of the
Iewes in
Miſdraſch
Thehilim.

See the ty-
tles of theſe
Pſalmes
heere ſpeci-
fied.

miſed to the Iewes. It is to be noted
that after the death of Iacob la-
mentioned, there is little recorded
ſcripture of the doings of his people
during the ſpace of foure hundred
yeres being y time of their bondage
in Egypt; but yet y tradition of the
Natiō teacheth, that as ſoone as they
were deliuered out of Egypt, & were
in the Deſert towards the Land of
Promiſe, the three ſonnes of Choro-
called Aſer, Eleana, and Abiaſaph,
(of whom mention is made in the
ſixt chapter of Exodus, & other places)
made diuers ſongs & Pſalmes in
the praiſe & expectation of the Meſ-
ſias to come, and that the holy men
of that time, did ſolace themſelues
with ſinging the ſame: & that king
David afterward in the ſecond part
of his Pſalmes, beginning from the
fortie and one, vnto the cyghty and
ſeauen, gathered the moſt parte of
theſe old ſongs together, as yet they
are to be ſeene in his Pſalter.

Moiſes Prophecie of Chriſt.

BV T Moïſes, who liued with the
people, and gouerned the in the
wilder-

wildernesse, had a cleere reuelation
 from GOD of thys Messias in these
 words, *I will raise vp a Prophet to* Deut. 18,
this people from amongst theyr bre-
theren, euen as my selfe: and I will
put my words in his mouth, & he shall
speake vnto them all things which I
shall ordaine vnto him: and he that
shal refuse to heare the wordes which
he shal speake vnto them in my name,
I will be reuenged vppon that man.
 Which words, that they cannot be
 vnderstoode of any other Prophet
 that euer lyued after Moises among
 the Iewes, but onely of CHRIST,
 it appeareth most manifestly and
 plainly by the testimony of the ho-
 lie Ghost, where he sayth, *And there*
arose not any other Prophet in Israell Deut. 34.
like vnto Moises. &c,

Dauids Prophecie of Christ.

After Moises about four hundred
 yeeres, ensued Dauid, who for
 that he was a holy man, & the first
 King of the house of Iuda, out of
 whose lineage y Messias was to com:
 the particulers of thys misterie, were
 more abundantly and manifestlie

reuealed vnto him, then vnto any other. And first, for assuraunce that Christ should be borne of his stock and lynage, these are the wordes of GOD vnto hym : *I haue sworne vnto Dauid my Seruaunt : I will prepare thy seed from eternitie, and wil build vp thy seate to al generations.* Which words, albeit the latter Iewes wil apply it to King Salomon, that was Dauids sonne, (and in some sense they may so be, for that King Salomon was a figure of Christ to come) yet properly these wordes, *And thy kingdome shall stand for ever, and for all eternitie,* which are so often repeated in thys & other places of the Scripture, cannot be verified in Salomon, whose earthly kingdom was rent and torne in peeces straight after hys death by Ieroboam, and not long after, as it were extinguished; but they must needes be vnderstood of an eternall King, which should come of Dauids seede : as must also these other wordes of GOD in the Psalmes : *Thou art my sonne, this day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritance.*

Which was neuer fulfilled in Salomon, nor in any other temporall

King

King in Iurie after him. And much
 these words which follow : He
 shall endure with the sunne, and be- *Psal. 71,*
 fore the Moone, from generation to
 generation. There shall rise vp in his
 daies peace, vntill the Moone be taken
 away : he shal raigne from sea to sea,
 vnto the ends of the world : all kinges
 shall adore him, and all Nations shall
 serue him : for that hee shall deliuer
 the poore man that had no helper :
 he shall saue theyr soules, and deliuer
 them from & scarie, & from iniquitie :
 all Trybes of the earth shall be blessed
 in him, and all Nations shall magnifie
 him.

These words of Christes eternall
 kingdome, of hys enduring to the
 worlds end : of his vniuersal raigne
 ouer Iewe and Gentile : of his ado-
 ration by all Nations : of his deliue-
 rie of soules from bondage of ini-
 quitie, and finally, of hys making
 blessed all trybes of the earth : can-
 not possibly be applied to any tem-
 porall King that euer was among
 the Iewes, or euer shall be vnto the
 worlds end, but onely Christ.

Jeremies Prophecie of Christ.

*Jerem, 23.
and 33.*

THIS promise made vnto Dauid, for Christ to come of hys seede, is repeated after his death, by many Prophets, and confirmed by GOD, as in Ieremie, where God saith these words; *Behold, the dayes come on, and I wil rayse vp to Dauid a iust seede, & he shal raigne a king, and shal be wise, and shal doe iudgement and iustice vpon earth. And in his dayes shal Iuda be saued, and Israhell shall dwell confidently, and this is the Name that men shall call him, OVR IYST GOD.* All thys was spoken of Dauids seede, aboue four hundred yceres after Dauid was buried.

Which proueth manifestly, that the former promises and speeches, were not made to King Dauid for salomon hys sonne, or for anie other temporal King of Dauids line: but for Christ, who was called so particularly *The son & seede of Dauid*: for that Dauid was the first King of the Trybe of Iuda, and not onely was Christes Progenitor in the flesh,

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flesh, but also did beare hys tipe & figure in many other things.

Ezechiels prophecie of Christ.

FOR which cause likewise in the Prophet Ezechiell (who lyued about the same tyme y^e Ieremie did,) the Messias is called by the name of Daud himselfe : for thus GOD spake at that time vnto Ezechiel : *I Ezech. 34.*
wil saue my flocke, nor shal they be a- Christ is
ny longer left to the spoyle, &c. I will called Da-
rayse ouer them, ONE PASTOR, uid.
which shall feede them, my seruauunt
DAVID, he shal feede them, & he
shall be theyr sheepeheard, & Prince,
and I will be theyr God, & will make
with them a couenaunt of peace. &c.
 In which words, not onely we that are called Christians, but the latter Iewes also themselues, doe confesse in theyr *Talmud*, that their Messias is called by the name of Daud, for that he shall discend of the seede of Daud; as by reason also it must of necessity be so, for that King Daud being dead four hundred yeres before these wordes were spoken, (as hath beene noted) could not nowe

Thal tract.
Sanch. cap.
halce.

come againe to feede Gods people,
or gouerne them himſelfe.

*The Prophecies of Eſay, tou-
ching Chriſt.*

Eſay. 2,

Mich. 4,

E Say the Prophet, who lyued a-
bout a hundred yeeres before Ie-
remie and Ezechiel, had meruailous
fore-knowledge of the Meſſias, and
hys affayres, and describeth him ve-
ry particularly, beginning in thys
manner. *In the latter daies, the H I L*
of Gods houſe ſhall be prepared vppon
the toppe of Mountaines, and all Nati-
ons (or Gentiles) ſhall ſlowe vnto
him. And many people ſhall ſay, come
and let vs aſcend vnto the H I L of the
Lord, and he ſhall teach vs his waies,
and we ſhall walke in his pathes : hee
ſhall iudge Nations, &c. Which ve-
ry words are alſo repeated in Miche-
as the Prophet, and are applyed there
(as alſo heere) vnto the Meſſias, and
can haue no other meaning, by the
iudgement of the Iewes & Hebrues
themſelues. And Eſay dooth proſe-
cute the ſame matter afterwardes in
dyuers Chapters. As for example, in
the fourth, talking of the ſame Meſ-
ſias

ple, *Isa*, which before he called the *H I L*
of Gods house, he addeth these words. *Esay, 4.*
In that day shal the issue of the Lord,
be in magnificence and glory, and the
fruite of the earth, in sublimistie and
exultation, to all such as shal be saued
of Israell. In which words he calleth
the *Messias*, both *the issue of G O D*,
and *the fruite of the earth*, for that he
should be both God and man. And
in the ninth Chapter he calleth him
by these termes, *Admirable : Coun-* *Esay, 9.*
seller : God : Strong : Father of the
future world : and Prince of peace.

In the eleuenth Chapter, hee de-
scribeth him most wonderfully, in
these words : *There shall goe forth a* *Esay, 11.*
branch of the stocke of Iesse, (which *Psal, 71.*
Iesse was Dauids father,) and out of *Eccle. 45.*
the roote of that branch, there shall
mount vp a flower, and the Spirite of
the Lord shal rest vpon him : the spi-
rite of wisdom & of vnderstanding,
the spirit of counsell and fortitude, the
spirit of knowledge & pietie : he shal
not iudge according to the sight of
(fleshlie) eyes, nor yet condemne ac-
ording to the hearing of (fleshlie)
cares : but hee shall iudge poore men
in iustice, and shall dispute in equitie
for the milds men of the earth. Hee
shall

Wonder-
ful proper-
ties of
Christ.

ſhal ſtrike the earth with the rodde of his mouth, and with the ſpirit of his lips ſhal he ſley the wicked man. Juſtice ſhall be the girdle of his loynes: and ſayth ſhall bee the bande of his reynes. &c.

Hetherto are the wordes of the Prophet: wherein truely nothing can be more plaine & euident, then that by the *rod or branch of Ieſſe*, is meant the Virgine Marie, who directly diſcended of the linage of Ieſſe, & by the *flower aſcending from this branche*, muſt needes be vnderſtoode Chriſt, that was borne of her, and had all thoſe excellencies and priuiledges aboue other men, which Eſay in this place aſſigneth vnto him.

Other properties of Chriſt.

Eſay, 25.

Eſay, 35.

Eſay, 42.

Whoſe further graces yet, & ſpeciall diuine properties, the ſame Prophet expreſſeth more particularly in the Chapters following, where hee ſayth; *Hee ſhal for ever ouerthrowe and deſtroy death: he ſhall open the eyes of the blynde, and the eares of the deaſe: hee ſhall not cry nor contend, nor ſhal he accept the perſon of any man: but in truth ſhal he bring forth iudgement. He ſhal not be ſorrowfull nor turbulent. &c.*

And finally, in the forty & nine Chapter,

Chapter, he alledgeth the wordes of God & Father vnto Chriſt, touching his commiſſion, in thys ſort; *It is too-little that thou be to me a ſervant, to raiſe & p the trybes of Iacob, and to conuert vnto mee the dregs of Iſraell. Behold, I haue appointed thee alſo for a light vnto the Gentiles: that thou be my ſaluation vnto the &termoſt parts of the earth.*

*Eſay, 49,
Acts. 13. 47.*

The Com-
miſſion of
Chriſt.

Daniels prophecie of Chriſt.

AND to conclude thys matter, without alledging more Prophecies for the ſame, (which in truth are infinite throughout the Bible,) Daniell that liued in the end of the captiuitie of Babilon, a lytle before Aggaeus, Zacharias, and Malachias, (who were the laſt Prophets that euer flouriſhed among the Iewes, almoſt ſiue hundred yeeres before the natiuitie of Chriſt:) this Daniel (I ſay) reporteth of hymſelfe, that being in Babilon, and hauing faſted, worne ſack-cloth, and prayed long vnto G O D, there came the Angell Gabriell vnto him at the time of the euening ſacrifice, & fore-tolde hym,
not

not onely of the deliuerance of the people of Iſraell from the captiuitie of Babilon out of hand, for that the ſeauentie yeeres of their puniſhment fore-told by Ieremie, were nowe expired, but alſo he tolde him further, that the time of the vniuerſall deliuerance of man-kinde, from the bondage and captiuitie of ſin : was now ſhortned, and that after ſeuentie Hebdomades, (which as ſhal be ſhewed after, make vp iuſt the time that paſſed from the rebuilding of the Temple of Ieruſalem after their deliuerance from Babilon, vnto the byrth of Chriſt,) there ſhoulde be borne the Sauour of the world, and be put to death for the redemption of man-kind.

Dan, 9.

The Angels wordes are theſe : *I am come to ſhew thee, O Daniell, for that thou art a man of good deſires. And therefore doe thou marke my ſpeech, and vnderſtande this Viſion. The ſeauentie Hebdomades are ſhortned vpon thy people, & vpon thy holy Cittie : to the end preuariſication may be conſumed, and ſin receiue an ende, ſo the ende iniquitie may be blotted out, and eternall iuſtice brought in her place : and to the end Viſions and prophe-*

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prophesies may be fulfilled, and the
SAINT OF SAINTS annoy-
ned. Know thou therefore and marke,
that from the end of the speech, for re-
building of Ierusalem, vnto Christ the
CAPTAIN, there shal be hebdo-
mades seauen, and hebdomades sixtie
two, and after sixty two hebdomades,
Christ shall be put to death, and the
people which shall denie him shall not
be his people.

I myght passe on further to other
Prophets, and make no ende, if I
would alledge what might be sayde
in thys behalfe; for that the whole
Scripture runneth all to thys one
poynt: to fore-tell and manifest
Christ, by signes, figures, parables
and prophecies: and for thys cause
was it principally written. But that
which is already spoken, shall bee
sufficient for our first consideration,
whereby is scene, that among the
Iewes from age to age, Christ was
prophecied and fore-told, together
with the eternitie of his kingdome,
that should be spirituall.

The Butte
of all Scrip-
ture.

The

The ſecond Conſideration.

That Chriſt
ſhould be
both God
and man.

The cu-
ſtome of
Heretiques.

NOwe followeth there a ſecond
conſideration of the qualitie of
Chriſtes perſon, of no leſſe impor-
tance then the former, and wherein
the latter Iewes doe more diſſent
from vs: & that is, of the God-head
of the Meſſias promiſed. I ſay the
latter Iewes or Rabbines, are diſſe-
rent herein frō vs, as alſo they are in
many other poynts & articles, when
in their auncſtors (that were no
Chriſtians) did fully agree. Euen as
all Heretiques are wont to doe, that
firſt breake in one poynt, & then in
another, from the true Catholique
fayth of Chriſt, to followe mens
traditions; and ſo doe run on from
one to one, making themſelues in al
things as diſlike as they can, for ha-
tred of that vnitie, whereunto their
pride wil not ſuffer them to return.
So is it in the generation of thys re-
probate people, who firſt agreed
with vs in all, or moſt poynts, tou-
ching Chriſt to come, and denyed
onely the fulfilling or applycation
thereof in Ieſus our Sauour, but af-
terward,

ward, their vngracious of-spring,
being not able to stand in that issue
against vs, deuised a newe plea, and
betooke themselues to a far higher
degree of impietie, affirming that
we attribute many thinges vnto Ie-
sus, that were not fore-tolde of the
Messias to come; & among other,
that he should be G O D, and the
sonne of God, and the second per-
son in Trinitie. &c.

But heerein (no doubt) these ob-
stinate and gracelesse men, do shew
themselues both ignoraunt of theyr
own scriptures, & disagreeing from
the writings of theyr owne fore-fa-
thers. For as for scriptures, it is eu-
ident by all, or most of the Prophets
alledged before, that Christ (or the
Messias) must be G O D, & the son
of God, indued with mans nature;
that is, both God and man. So in
Genesis, where he is called *the seede
of the Woman*, it is apparent that he
shal be man; and in the same place,
when he is promised *to crush the de-
uil and to breake his head*: who can
doe thys but onely God? Likewise,
when he is called *Germen Iehoue*, the
seede of our Lorde God, hys God-
head is signified, as is his man-head,
also,

That Christ
must be
both God
and man.

Gene. 3.

The first
proofe.

Esay. 4.

Eſay, 9.
Pſalm 71,

Pſal. 109.

Eſay, 53.

Pſal. 96.

Hebru, 1.

Pſal, 110

Math, 2,

Luke, 20.

* Iehoua in
Hebrue.

Pſalm, 110.

Rab. Ionath.

lib, collect. et

Miſdr. Te-
billim. in

Pſal. 2. & 7,

also, when in the same place hee
named *the fruite of the earth*. Who
can interpret these speeches; That
his kingdom ſhalbe euerlaſting. That
he ſhall endure vntill the Moone be ta-
ken away, and after. That, God be-
gate him before Lucifer was created.
That, *no man can tell or recount his*
generation. That, *all Nations and*
Angels muſt adore him. That, *he*
muſt ſitte at the right hand of God.
And many other ſuch ſpeeches pro-
nounced directly and expreſſly of the
Meſſias, who (I ſay) can vnderſtand
or interpret them, but of God; ſee-
ing that in man they cannot be veri-
fied? And as for the laſt of theſe te-
ſtimonies, cōcerning Chriſtes ſitting
at hys Fathers right hand: three of
our Euangelists doe report, that Je-
ſus did blancke diuers of the learne-
deſt Pharifies, with alledging onelie
theſe words of Dauid, *The * Lorde*
ſaid to my Lord, ſit at my right hand,
vntill I put thine enemies as thy foot-
ſtoole. For (ſaide Ieſus) if Chriſt be
Dauids ſonne, how did Dauid call
him hys Lord? ſignifying heereby,
that albeit the Meſſias was to be Da-
uids ſonne, according to his man-
head: yet was he to be Dauids Lord
accor-

According to his God-head. And ſo
 doe both Rabbi Ionathan, and the
 publique Commentaries of the He-
 brues, interpret this place.

Micheas is plaine; *And thou Beth-
 leem, out of thee ſhall proceede a R v-
 LER in Iſraell, and his going forth is
 from the beginning, & from the dayes
 of eternitie.* Thys cannot be vnder-
 ſtood of any mortall man, that euer
 was or ſhall be. But yet Eſay goeth
 further, when he ſayth: *A little child
 is borne vnto vs, & a young ſonne is
 giuen vnto vs, and his principality is
 vpon his owne ſhoulder, and his name
 ſhall be GOD, the Father of the fu-
 ture world. (* or. of eternitie:) the
 Prince of peace. &c.*

The ſecond
 prooſe.

Mich. 5.

Eſay, 9.

* So it is in
 the Hebrue,

In which words we ſee that Chriſt
 is called GOD. But if the Iewe doe
 cauill heere, and ſay, that *El* or *Elo-
 him* the Hebrue words, which wee
 interpret God in this place, may
 ſometime be applyed to a creature,
 as in Exodus, once *El* ſignifieth an
 Angel, and *Elohim* at other tymes is
 applyed to Iudges: then mark this
 diſcourſe of Dauid touching y^e Meſ-
 ſias, to whom he ſayth: *Thou art
 beautifull in forme aboue the children
 of men: grace is ſpred in thy lyps, and
 there-*

An obiection
 answered.

Exod. 19.

Pſalm, 45.

therefore hath God blessed thee for ever. &c. Thy seate O God, is for ever and ever: the rod (or Scepter) of the kingdom, is the rod of direction, thou hast loved justice and hated iniquity: therefore God, thy God hath annointed thee with oyle of ioy above thy partners. Heere the Messias is called God twice by the same worde *Elohim*, as God his Father is: and therefore as the word signifieth true God in the one, so must it also in the other.

The thyrd
proofe.

Christ is
called Ie-
houa.

* See Esay
cap. 18. ver.
7. and cap.
28. ver. 5.

But to remoue all ground of this refuge touching *El* or *Elohim*, that are names of GOD, which may be communicated sometimes, and vpon some occasions to creatures: most apparant it is, that the name *IEHOVA*, which is called *Tetragrammaton*, & which is so peculiar to GOD alone, as neuer it may be communicated to any other, thys name (I say) which is of such reuerence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth Lord, is euery where almost in scripture, attributed to Christ, * namelie where the Latine Interpreter hath translated *Lord*: as for example, in

two

for two diuers places of Ieremie, after
the long deſcription of the Meſſias,
which before I haue recited, he con-

cludeth thus; *Hoc eſt nomen quod Ierem, 23,
vocabunt eum, Iehoua iuſtus noſter: Iere, 33.*

thys is the name which they ſhal cal
him, OVR IUST IEHOVA, or
as the Hebrue hath word for word,
Iehoua our iuſtice. And ſo doe the
auncient Hebrue expoſitors confeſſe

vpon thys place of Ieremy, namely,
Rabbi Abba, who asketh the que-
ſtion what Meſſias ſhall be called?
and then he aunſwereth out of thys
laſt place, *He ſhall be called the eter-
nal Iehoua.* The like doth Miſdraſch

*Rab. Abba
coment in
Tbren. 6. 16
Miſd. Theh.
in Pſal. 20.
Ger. 1.*

gather vpon the firſt verſe of the 20.
Pſalme. And Rabbi Moſes Hadar-
ſan, expounding a place of the Pro-
phet Sophonie, Chapter 3. verſe 9.
concludeth thus: *In this place Ieho-
ua ſignifieth nothing els but the Meſ-
ſias.*

*Rab. Moſes
Hadars. in
Gene. ca. 41,*

Whereby appeareth, that as well
in ſcripture, as alſo in the opinion of
old Hebrue expoſitors, the Meſſias
was to be true God and man. And
I myght alledge many other testi-
monies of auncient Rabbines, if it
were not too long: eſpecially, if it
would enter among the kind of ex-
poſitors,

Two ſorts
of Hebrue
expoſitors,
Cabaliſts &
Thalmu-
diſts.

Jerem. 23.

*Rab. Haca-
doſch in E-
ſay. cap. 9.*

A Cabali-
ſticall diſ-
courſe.

poſitors, whom they call Cabaliſts (who are more auncient, and leſſe brutiſh then are the other ſort, which are termed Thalmudiſts,) I ſhould finde many cleere and manifeſt declarations againſt the Iewes doctrine and errour of latter tymes. And among other, (for example onelie of Cabaliſticall expoſitions.) I refer the Reader to the diſcourſe of Rabbi Hacadoſch (which in Hebrue ſignifieth the holy Rabbine, & liued not long after Chriſt) vppon the wordes of Ieremie before recited: in which, for that he findeth the Meſſias to be called *Iehoua*, which word in the Hebrue is compounded of the three Letters, *Iod*, *Vau*, and *He* twiſe repeated: thys Doctor maketh thys diſcourſe by arte Cabaliſt, in thys manner.

“ Euen as (ſaith hee) the Letter *He*
“ in *Iehoua*, is compounded of two o-
“ ther Letters, named *Daleth* & *Vau*,

(as appeareth by their forme) ſo ſhal the Meſſias, (that is ſignified by this word *Iehoua*), bee made of two natures, the one diuine, and the other humane. And as in *Iehoua*, there is twiſe *He*, and conſequently two *Daleths*, & two *Vaus* contained there-
in:

in : so are there two byrthes, filiati-
 ons, or chyld-hoods in Messias, the
 one, whereby he shall be the sonne
 of G o d, and the other whereby he
 shall be the sonne of a Virgin, which
 Esay calleth the *Propheteesse*. And as *Esay, 8.*
 in *Iehoua*, the Letter *He* is twise put,
 and yet both *Hes* doe make in effect
 but one Letter : so in Messias there
 shall be two distinct natures, and yet
 shall they make but one Christ.

Thus playeth this Cabalist vpon
 the Letters of *Iehoua*, (according to
 the manner of theyr diuinitie,) and
 draweth great misteries (as yee see)
 from Letters ends. In which kinde
 of reasoning, albeit we put no ground
 of strength at all : yet is it sufficient
 to shew, that among the elder Iewes,
 it was knowne and confessed doc-
 trine, that Christ shoulde be both
 God and man, & haue two natures
 conioyned distinctly in one person,
 which is the same that we Christi-
 ans doe affirme.

Nay, I will adde further, (& thys
 is greatly to be obserued,) that the
 selfe same auncient Iewes, (as some
 also of the latter) doe hold, & proue
 by Scripture, that Christ shall be, (for
 alwaies they speake of the Messias to
 come)

The fourth
 prooffe.

Christ cal-
 led the Son
 of G o d.

Gene, 49.

*Rab. David
Kimhi. in li.
radicum.*

Eſay. 4.

*Tharg. in
hunc locum.*

Pſal, 49.

*Pſalm. 4.
* This is
according*

come) the very ſonne of G O D. *Verbum Dei incarnatum*, & the word of God incarnate, or made fleſh. And for the firſt, that ſhall bee the ſonne of God, they proue it out of diuers places alledged by me before, as for example, out of Genesis, where the Latine text hath : *The ſcepter of Iuda ſhall not be taken away, & ſittill come that is to be ſent.* The Hebrew hath, *& ſittill Silo come*, which Rabbi Kimhi proueth by a long diſcourſe, to ſignifie ſo much as *Fiſtus eius*, hys ſonne, that is, the ſonne of G O D. The ſame they proue by the place of Eſay, where the Meſſias is called *Germen Iehoua*, the ſeede of ſonne of Iehoua. Which the Chaldee Paraphraſe termeth, *the Meſſias of Iehoua*. They proue the ſame alſo out of diuers Pſalmes, where Chriſt is called plainly the ſonne of G O D, as where it is ſayd : *He ſhall ſay & ſay vnto me, thou art my Father. &c. I will put him, mine eldeſt ſonne, more higher then al the Kings of the earth, &c.* Iehoua ſaid vnto me, thou art my ſon, this day haue I begotten thee, &c. *Kiſſe the * ſon ye Kings & Iudges of the earth, and happy are al they the place theyr hope in him.* Which laſt words

words can no way be vnderſtood of to the He-
the ſonne of any man, for that it is brue text.
written, *Cursed is the man that putteth his truſt in man.* Wherefore *Ierem, 17,*
Rabbi Ionathan, Rabbi Selemoth,
Aben Ezar, and others, do conclude
by theſe and other places which they
alledge, that the Meſſias muſt be the
very Sonne of G O D.

And for the ſecond poynt, they
goe yet further, affirming this ſonne
to be *Verbum Patris*, the worde of
God the Father. Which the foreſaid
Ionathan in his Chaldy Paraphraſe,
doth expreſſe in many translations:
as for example; where Eſay ſaith, *Iſ-*
raell ſhall be ſaued in Iehoua with e-
ternall ſaluation, (which *Iehoua* ſig-

The fiſt
proofe.

nifieth Chriſt, asal men do cōfeſſe)
Ionathan * turneth it thus: *Iſraell* * In the
ſhall be ſaued by Gods word. So a- Chaldie
gaine, where God ſayth by Hoſea, *I* Paraphraſe.
will ſaue the houſe of Iuda by Iehoua Hoſea, 1,
theyr God: (which is by Chriſt,) Io-
nathan tranſlateth it thus: *I wyll*
ſaue Iuda by the word of theyr God.
In lyke manner where Dauid wry-
teth, *Iehoua ſayd to my Lord, ſitte at* *Pſalm, 110.*
my right hand, &c. Ionathan ex-
preſſeth it thus: *Iehoua ſayde vnto*
his worde, ſitte at my right hand. So

K.

Rabbi

Rab. Iſaack. Rabbi Iſaack Arama, writing vpon
com. in cap. Genesis, expoundeth this verſe of the
47. Gen. Pſalme : *he ſent his word and heale*
Pſalm, 106. *them, &c.* to be meant of Meſſias
Verſe 20. that ſhal be Gods word. And Rabbi
Rab. Simeon Simeon the chiefe of all the Caba-
Ben. Iahai. liſtes, vpon theſe wordes of *Iob, I ſha*
com. in cap. *ſee G O D in my fleſh* : gathereth
10. Gene. that the word of God ſhal take fleſh
Iob, 19, in a womans wombe. So that this
 doctrine was nothing ſtrange a-
 mong the auncient Rabbines.

For further confirmation where-
 of, (ſeeing the matter is of ſo great
 importance) conſider what is recor-
Rab. Simeon ded in a Treatiſe called Zoar, of high
in Zoar. authoritie among the Iewes, where
 Rabbi Simeon that was laſt before
 alledged, citeth a place out of old
 Rabbi Ibda, vpon theſe wordes in
Deut, 6. Deuteronomic, *Iehoua our Lord*
one Iehoua, which wordes the ſayeth

The bleſſed auncient Rabbi Ibda, interpreteth
 Trinitie, in this manner : by the firſt *Iehoua*
 prooued by this ſentence, (being the incōmuni-
 an auncient ble name of God,) is ſignified, ſayeth
 Rabbine. he, G O D the Father, Prince of all
 things. By the next wordes *our Lord*
 is ſignified G O D the ſonne, that
 fountaine of all Sciences. And by
 the ſecond *Iehoua*, in the ſame ſen-
 tence

ence, is ſignified G O D the holie “
 Ghoſt, proceeding of the both. To “
 all which there is added the worde “
 (One) to ſignify that theſe three are “
 inuincible. But this ſecrete ſhall not “
 be reuealed vntill the comming of “
 Meſſias, Hetherto are the words of “
 Rabbi Iſda, reported in Zoar by “
 Rabbi Simeon, where alſo the ſaid “
 Rabbi Simeon interpreteth theſe “
 words of Eſay, *Holy, Holy, Holy, Lord* “
God of Sabaoth, in this manner. Eſay “
 by repeating three times holy, ſayth “
 he, doth as much, as if he had ſayd, “
 Holy Father, holy Son, & holy Spi- “
 rite: which three Holies, doe make “
 but one only Lord God of Sabaoth. “

Finally, I will conclude thys con-
 trouerſie betweene the latter Iewes
 and vs, with the authoritie of lear-
 ned Philo, who lyued in the verie
 ſame time with Chriſt, and was ſent
 Embaſſadour twiſe to Rome, in the
 behalfe of his Nation in Alexandria;
 that is, firſt in the 15. yeere of Tybe-
 rius the Emperour, which was three
 yeeres before Chriſtes paſſion, and
 the very ſame yeere wherein he was
 baptiſed by S. Iohn: and the ſecond
 time about eyght yeres after, to wit,
 in the firſt yere of the raigne of Ca-

The ſixt
 prooſe.

*Phil. li. 2. le-
 gat Ruſſ. lib.
 1. hiſt. 1, 6.
 Euseb. in
 Chron.*

ligula. Thys man, that was the lea-
neſt that euer wrote among the
Iewes, (after y writers of holy ſcrip-
tures ceaſed) made a ſpeciall Booke
of the baniſhment of hys Countre-
men, where hee hath thys diſcourſe
enſuing.

*Philo. lib. de
exulibus.*

What tyme may be appointed,
(ſaith he) for the returne home of
“ baniſhed Iewes, it is hard to deter-
“ mine. For by tradition we haue, that
“ we muſt expect the death of an high
“ Prieſt. But of thoſe ſome die quick-
“ lie, and ſome liue longer. But I am
“ of opinion, that this high Prieſt ſhall
“ be the very word of G O D, which
“ ſhall be voyde of all ſinne, both vo-
“ luntarie and inuoluntarie: whoſe
“ Father ſhall be G O D, & this word
“ ſhall be that Fathers wiſedome, by
“ which all things in thys world were
“ created. His head ſhall be annointed
“ with oyle, and hys kingdome ſhall
“ flouriſh, and ſhine for euer.

Thys wrote Phylo at that tyme
when he little imagined, y the ſame
high Prieſt, whom he ſo much ex-
pected, and the ſame word of God
whoſe kingdome he deſcribeth, was
now already come into the worlde.
And this ſhall ſuffiſe for our ſecond

conſi-

conſideration, what maner of Meſſias the Iewes did expect.

The third Conſideration.

NOW in the third place commeth to be conſidered, what authoritie and power the Meſſias ſhoulde haue at hys appearance vpon earth, and whether he ſhould change and abrogate the Law of Moſes, or no? Wherein there is no leſſe controuerſie between vs and the latter Iewes, then in the former point of his diuinitie. For we hold with Saint Paule, that the Lawe of Moſes was gyuen vnto the Iewes but for a time, to entertaine the people withall, and by the outward ſignes and ceremonies which it had, (whereof y^e moſt part, or all, prefigured Chriſt to come:) to be their Schoole-maſter and leader to the tyme of fayth, wherein it ſhould be abrogated, & a far more perfect law ſette downe by Chriſt in place thereof.

Whether
chriſt ſhould
change the
Lawe of
Moſes.

*Gal. 3. & 4.
Hebru. 7.*

1, Cor. 20.

This we prooue firſt, for that the Lawe of Moſes was an imperfect Law, bringing nothing to perfection, as S. Paule well noteth; It was

The Lawe
of Moſes
imperfect.
Hebru. 7.

*Acts, 15,**Gala, 3.**Deut, 15,**Deut, 13,**and 14,**Leu, 5, 25,**Exod, 23,**Deut, 27,*Good rea-
ſons.

as S. Peter ſaith, a burdensome law, which the Iewes theſelues were not able to beare, for the multitude of ceremonies therein containd. It was a carnall and ſeruite Law, conſiſting moſt in the external. It was a Law of terror and feare, more then of loue and liberty of the ſpirite. It was a Lawe (as I ſayd before,) of ſignes & figures for things to come, & conſequently to ceaſe, whē thoſe things which it prefigured ſhould come to be preſent. It was a Lawe, peculier and proper to the Iewes onely, without reſpect of all the reſt of the world : and the exerciſe thereof, was allowed onely in the Countrey of Iurie ; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ieruſalem, whether euery man was bound to repayre three times a yere, to wit, at the Paſqua, at the Pentecoſte, & at the feaſt of Tabernacles : & in that place alone to make their ſacrifices, and in no other Countrey or place beſides.

Now then reaſoneth the learned Diuine, if thys Lawe of Moſes were for the Iewes, and Iurie onely, howe could it ſerue for y tyme of the Meſ-

ſias,

law, as, who was to be King as well of
the Gentiles as of the Iewes : and to
rule all people in the worlde, that
shoulde belieue in hym vnder one
Law. If the exercise of this law were
allowable onely, and lawfull in Ie-
rusalem : how could it possiblie be
fulfilled by Christians, that are dys-
persed ouer all the world ? as for ex-
ample, howe could they repayre to
Ierusalem thrise euery yeere ? howe
should euery woman that shoulde
dwell in England or India, repayre
to Ierusalem for her purification af-
ter euery chyld-byrth, as by the law
of Moses she was commaunded ?

Psal, 2, 21.

Esay, 2, 11,

Leuit, 12,

Exod, 13,

Num, 8,

Most euident is it then, which we
sayd before, that thys Law was gy-
uen but to endure for a time. And
to vse S. Pauls owne words, it was
but *Introductio melioris spei*, an in-
troductio to a better hope. It was
but an entertainment to that peo-
ple, (which by theyr beeing among
the Egyptians, were prone to Idola-
trie) vntill Christ should come and
ordaine a perfect Lawe. That is, a
Law of spirit & internall affection :
a Law of loue and libertie : a Law
that should be common to al men :
the perfecti-
serue for al Countries, times, places,

Hebr. 7,

The newe
Lawe of
Christ, and
ons therof.

and perſons : a Law that ſhould be written in the bowels of our hartes : a Law that ſhould be tollerable, eaſie, ſweet, plaine, light, breefe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) ſhould conſiſt in charitie.

Deut. 18,

Thys ſignified Moſes, when he ſayde to his people, after he had deliuered the former Law vnto them: *The Lorde ſhall raiſe vnto you a Prophet of your owne Nation, and from among your owne bretheren, as my ſelfe: him ſhall you heare.* As though he had ſayd, you ſhall heare me vntill he come, that muſt be a Lawgiuer as my ſelfe, but yet of a more perfect Law: and therefore more to be heard and obeyed. And then he addeth, *whoſoeuer ſhall reſuſe to heare the words of this Prophet, I my ſelfe will reuenge it ſayth the Lord God.*

Deut. 34,

Which words cannot be verified in any other Prophet after Moſes vntill Chriſt: for that of thoſe Prophets the Scripture ſayth, *There aroſe no Prophet like vnto Moſes in Iſraell.*

Which is to be vnderſtood, that they had no authoritie to be Law-makers, as Moſes had, but were all bound to the obſeruation of ſay Law onely

only which Moses left, vntil Christ came, whom Moses heere calleth *A Prophet as himselfe* : that is, a Law-maker, and exhorteth all men to heare and obey hym.

Thys yet is made more plaine by the Prophecie of Esay, who sayth : *Out of Sion shall come a Law, and the word of God out of Ierusalem,* which cannot be vnderstood of Moses law, that had been published eight hundred yeeres before thys was spoken, and that from the Mount Sinai, & not from Sion. But Christes Lawe began from Sion and Ierusalem, & from thence was spreadde into al the world. Which the same Esay foresaw, when talking of the comming of the Messias, he sayth : *In that day there shall be an Altar to God, in the midst of the Land of Egypt. And the title of the Lord at the end thereof. &c And God shall be known to the Egyptians at that day, and they shal honour him with sacrifices and oblations.*

Esay, 2,

A new law
prophecied,

Esay, 19.

Which words could not be verified in the old Law of Moses, for that by that Lawe, the Egyptians coulde haue neyther Altar nor Sacrifice, but at Christes comming it was fulfilled when y Egyptians were made Chri-

stians, & enioyed both the Altars & Sacrifices that Christians doe vse.

Mala, 1.

The reprobation of the old Law with a promise of a new.

The same thing was fore-told by GOD in Malachie, where he sayeth to the Iewes and of the Iewish Sacrifices. *I haue no pleasure in you, neither wil I receiue oblatiōs at your hands. For that from the Sprising of the sunne, vnto the going down thereof, my name is great among the Gentiles, and they doe sacrifice vnto mee uery where, and doe offer vnto my name a pure oblation, saith the Lord God of Hostes.* In which words wee see first, a reprobation of the Iewish sacrifice, & consequently of the law of Moses, which dependeth principally of that Sacrifice. Secondly, wee see, that among the Gentiles, there should be a pure maner of sacrifice, more gratefull vnto God then the other was, & such, as myght be performed in euery place of the world, and not to be tyed to one place onely, as the Moisaicall Law and sacrifice was. And finally, I wil conclude this whole matter, with the expresse words of God himselfe, concerning the ceremonies and precepts of the old Law; *Dedi eis precepta non bona, & iudicia in quibus non uiuent.*

Ezech, 20,

I gaue vnto them precepts that were not good, and iudgements wherein they ſhall not lyue. That is, they were not good to continue perpetually, nor ſhall they lyue in them for euer, but vntill the tyme by mee appointed : of which time he determineth more particularly by Ieremie the Prophet in theſe words; *Behold, the daies ſhal come, and I will make a newe Couenaunt or Teſtament with the houſe of Iſraell and Iuda : not according to that Couenaunt which I made with your Fathers, when I brought them forth of the Land of Egypt.* Where you ſee, that at the coming of Chriſt into thys world, (for of hym and hys byrth, he talketh at large in thys chapter) there ſhall be a newe Teſtament, contayning a different Law from that of the olde Teſtament, which was gyuen to the Iewes at theyr going forth of Egypt.

Thus much then hetherto hath been ſhewed, that Chriſt in all ages was fore-told & promiſed : that he ſhould be God, and that his authoritie ſhould be to change the Lawe of Moſes, that was giuen but for a tyme, and to eſtabliſh a newe Lawe and Couenaunt, and a newe Teſtament

The ſum of that which hath been ſaid.

ment of hys owne, that ſhoulde endure and continue for euer.

The fourth Conſideration.

All particulars foretold of Chriſt.

Matth, 1,

Luke, 2,

Matth, 2,

Matth, 2,

AND albeit theſe things be verie wonderfull, and ſufficient to eſtabliſh any mans beleefe in the worlde, when he ſhal ſee them fulfilled, (which ſhal be the argument of my ſecond Section,) yet reſteth not the Scripture heere, but paſſeth further, and fore-telleth euery particular acte, accident and circumſtaunce, that ſhal fall out of importance about the Meſſias at his coming, incarnation, byrth, lyfe, death, and reſurrection. As for example, at what particular time and ſeaſon he ſhould appeare. *Gene, 49. Verſe, 10,* That he ſhoulde be borne of a Virgine. *Eſay, 7, Ver. 14.* That the place of his birth ſhould be the Towne of Bethleem, *Miche. 5, Verſe, 1.* That at hys byrth all the Infants round about Bethleem ſhould be ſlaine for his ſake. *Ierem. 31, Verſe, 15.* That the Kings of the Eaſt ſhould come and adore him, & offer Gold and other gyfts vnto him. *Pſal. 71, Ve. 10.* That he

he should be presented by hys Mother in the Temple of Ierusalem. *Mals. 3, Ver, 1.* That he should flee into Egypt, & be recalled thence againe. *Ose. 11, Ver, 2, Esay, 19, Verse, 1.* That Iohn Baptist shold goe before hym, & cry in the Desert. *Esay, 40. Ver, 3, Mala, 3. Ver. 1.*

Luke, 2,

After thys, that he should begyn his owne preaching with all humilitie, quietnesse, and clemencie of spirit. *Esay, 42, Verse, 2.* That he shold doe strange miracles, and heale all diseases. *Esay, 29, Verse, 8, and 35. Ver. 5. and 61. Ver. 1.* That he shoulde die for the sinnes of all the worlde. *Esay, 53, Dan, 9.* That he should be betrayed by his own Disciple. *Psal. 40, Ver, 10. and 54, Ver. 14, and 108, Verse, 8.* That he should be sold for thirty peeces of siluer. *Zach, 11, Ver. 12.* That with those thirtie peeces, there should be bought afterward a Field of pot-shardes. *Ierem, 30.* That he should ride into Ierusalem vpon an Assie before hys passion. *Zach, 9, Verse, 9.* That the Iewes shold beate and buffet his face, and defile the same with speting vpon him. *Esay, 50. Verse, 6.* That they should whip, rent and teare his body before they put

Math, 5.

*Mat, 4. et 8,
Marke, 8.*

Math, 27,

*Math, 16,
and 27.*

Mat. 21. 7,

Mat, 26, 67

*Luke, 22,**Math, 27,**Math, 28,**Luke, 24,
Acts, 7.*

put hym to death. *Eſay, 53, Ver. 2. Pſal. 37. Verſe, 18.* That they ſhould put him to death among thieues & malefactours. *Eſay, 53, Ver. 12.* That they ſhould giue him vineger to drinke, deuide his apparrel, and caſt lots for hys vpper garment. *Pſal, 68, Ver, 22, and 21, Verſe, 19.* That he ſhoulde riſe againe from death the third day. *Pſalm. 15. Verſe 19 Oſe, 6, Ver. 3.* That he ſhould aſcend to heauen, and ſit at the right hand of God his Father for euer. *Pſal, 67, Verſe, 19, & 109. Verſe. 1.*

All theſe particularities, and a nūber more, were reuealed in ſcripture touching the Meſſias, ſome four thouſand yeres, ſome two thouſand, and ſome one thouſand, & the laſt of all, aboue foure hundred yeeres before Chriſt was borne. Which if we lay together, and doe conſider withall, how exactly they were fulfilled afterwarde, in the perſon of Chriſt, as in the next Section ſhall be declared: if we adde alſo to this, that we haue receiued theſe Prophecies and predictions from a Nation that moſt of all other doth hate vs, and that the ſame are to be ſeene & read in theyr Bibles, euen worde for word

word as they are in ours; if you hold in memorie also, what inuincible proofes are alledged before in the second chapter, for the infallible truth and certainty of those Hebrue scriptures: you shall find, that hardly any thing can be imagined for manifestation of a truth before it com to passe, which God hath not obserued in fore-shewing the Messias.

The fift Consideration.

AND all these considerations are touching the Iewes. There remaineth some-what to be sayde of the Gentiles; who albeit they were to receiue their principal knowledge in thys affayre from the Iewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to expect, both theyr Sauour and hys Apostles, as also the Scriptures for testimonie and witnesse of them both, and finally, al theyr certaine knowledge and sounde vnderstanding in the misteries of Christ: yet had they also among themselues, some kinde of notice and fore-warning in thys matter,

Manifesta-
tion of
Christ to
the Gen-
tiles.

matter, which beeing ioyned with others that which I haue sette down before and M of the Iewes, and examined at the ob, I light of Gods diuine Prophecies be the fir fore alledged, it wil make very much Natio for confirmation of our Christian they v veritie. And therefore thys last con- ther p sideration, shal be of the foreknow- the G ledge of Gentiles in thys behalfe. succe

* Chap, 2.

three parti-
culer waies
wherby the
Gentiles
might heare
of Christ.

The first
way.

For better vnderstanding wherof, it is to be noted, y besides all knowledge of y Messias, that diuers Gentiles might haue by the Hebrue scriptures, which (as * I haue shewed before) were in the Greeke language, diuers ages before Christ was borne, or by the instruction or conuersation of the Iewes, with whom many Pagans dyd lyue familiarlie : there remained three waies peculier to the Gentiles, wherby they receiued some vnderstanding and fore-warning of this great mistery. The first was, by tradition and writing of theyr auncestours. The second by prophecies of theyr owne. The third, by admonishment of their Idoles & Oracles, especially when the time of Christes appearaunce drew neere.

And for the first way, it is euident, that as the Iewes receiued diuers things

things by succession from their fore-
 ed with others, & they againe from Moses,
 before and Moses from the Patriarches, Ia-
 at the Job, Isaack, & Abraham, (who was
 ies be the first man frō whom that whole
 much Nation proceeded, and in whom
 istian they were distinguished from all o-
 t con- ther people in the world :) so had
 now- the Gentiles & other Nations, their
 fe. succession also of doctrine and mo-
 erof, numents, euen from the beginning,
 ow- albeit the lower they went, the more
 en- corrupt they were, and more obscu-
 rip- red in diuine knowledge, by their
 be- exercise in Idolatry. So we knowe,
 ge, that the Romans had their learning
 ne, from the Græcians : the Græcians
 ti- from the Egyptians : and the Eryp-
 ny tians from the Chaldeans, who were
 re the first people that receiued instruc-
 he tion in diuine matters from Adam,
 ne Methusalem, Noe, and others of
 f those first auncient Fathers.

Tradition
 of learning
 among
 Iewes and
 Gentiles.

Now then it is to be considered, *Eusebius in*
 that by consent of Writers, there *Chron.*
 were three famous men that lyued
 together in those auncient times, to
 wit, Abraham, (who descending Abraham.
 from HEBER, was the Father and
 beginner of the Iewes or Hebrues.) Iob.
 and with him Iob, and one Zoroa- Zoroastres.
 stres,

stres, that were not of that lineage of **HEBER**, but as we call them for many distinctions sake, eyther Heathens or Gentiles, albeit that difference was not then in vre. And of Iob, we know by y^e testimony of his booke, that he was a most holy & vertuous man. Of Zoroastres, we know one lie, that he was greatly learned, and left testimonies thereof vnto his posteritie.

Thys Zoroastres lyuing in Abrahams tyme, might (by account of Scripture) see or speake with Noe. For Abraham was borne three-score yeeres before Noe decessed. And Noe was borne aboue five hundred yeeres before Methusalé died, which Methusalem had liued two hundred and fortie yeeres with our first Father Adam, and had enioyed conuersation both with God & Angels. And thereby (no doubt) could tell many high and secrete misteries, especially touching Christ, in whom all hys hope for redemption of hys posteritie did consist. Which misterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroastres & others, who lyued at that time with them, might receiue at the
thyrd

third hand, by Noe, and his children, * Sem, Cham, and Iaphet, who had liued before the flood, and had scene Methusalem, which Methusalem lyued (as I said before,) so many yeeres with Adam.

Hecce-hence it is, that in the writings of Zoroastres which are extant, or recorded by other Authors in his name, there be found very plaine speeches of the Son of GOD, whom he calleth, *Secundam mentem*, the second minde. And much more is to be scene in y writings of Hermes Trismegistus, (who liued after in Egypt, and receiued his learning from thys Zoroastres :) that these fyrst Heathen Philosophers had manifest vnderstanding of this second person in Trinitie, whom Hermes calleth, *The first begotten Sonne of God : his onely sonne : his decre, eternall, immutable, and incorruptible Sonne : whose sacred Name is ineffable*, those are hys words. And after him againe among the Græcians, were Orpheus, Hesiodus and others, that vttered the like speeches of the son of God : as also the Platonists, whose wordes and sentences were too-long to reapeate in this place. But he that will

see

*The Iewes haue a tradition, that Abraham serued Sem 15. yeeres in chaldæa.

* See Clem: Alex. lib. 1, Strom. et Orig lib. 6. contra Celsum. et Procl. lib. 2, et 3, in Par. Plato, Trismegistus.

Mercu. Her. in Pamand. cap. 1, et de inceptis.

Græcians.

ſee them gathered together at large let hym reade eyther Origen againſt Celfus the Heathen, or els S. Cyril in his firſt booke againſt Iulian the Apoſtata. And thys ſhall ſuffiſe for thys firſt way, whereby the Gentiles had vnderſtanding of Chriſt.

The prophecies touching chriſt among the Gentiles.

*Laſt. li. 1. di-
vi. inſt. ca. 6.*

Of the Si-
byls.

*Laſt. lib. 4,
inſt. cap. 6.*

For the ſecond thing which I mentioned, is to be vnderſtoode, that among the Gentiles there were certayne Prophetesses, or women Prophets, called *Sibylla*, which in the Greeke tongue (as Laſtantiſius gathereth) may ſignifie ſo much, as either *Counſellers to God*, or *Reuealers of Gods counsell*. And theſe women, being indued, (as it ſeemeth) with a certaine ſpirit of prophecie, did vtter from tyme to tyme, (though in ſuch termes as moſt Gentiles vnderſtoode them not,) moſt wonderful particularities of Chriſt to come, agreeing (as it were) wholly with the Prophets of Iſraell, or rather ſetting downe many thinges in more plaine & euident ſpeech then dyd the other: the one of them beginning her Greeke meeter in theſe very words. *Knowe thy God, which is the ſonne of God.* &c. An other of them maketh a whole diſcourſe of Chriſt in Greeke verſes

verses called *Accrostichs*, for that the beginning of euery verse, is by some Letter appointed in order, foorth of some one sentence that runneth thorough the whole. As for example, the sentence that passed through the beginning of those verses which nowe we talke of, was this, * *Iesus, Christ, Sonne of God, Saviour, Crosse*. And there were so many verses in y whole discourse, as there are Letters in this sentence. The totall argument being, of the incarnation, life, death, glory, & iudgement of the sonne of God. And y last two verses of al the meeter, are thus, *He that hath beene beere described, by our Accrostick Verses: is an immortall Saviour, and a King that must suffer for our sinnes.*

And for that these Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue & learned Fathers of the Primitive Church: as for example, by Iustinus the Martyr, in his Apologie for Christians; by Origen against Celsus; by Arnobius and his scholar Lactantius against the Gentiles; by S. Cyrill, against Iulian the Apostata;

* S. Augu. translates al the verses lib, 18, de ciuit. Dei. cap, 23.

The Greeke verses of the Sibyls, of what importance & authority.

stata; by S. Augustine in his booke
De ciuitate Dei: by Eusebius, and
 Constantine the Emperor & other.
 I wil say some-what in thys place
 for the authoritie & credite of these
 verses, least any man perhaps might
 imagine, (as some Gentiles in olde
 time would seeme to doe) that they
 were deuised and inuented by Chri-
 stians. And the most of my prooves
 shall be out of a learned * Oration,
 written in Latine by the foresayde
 Emperour, to a Counsel of Prelates
 in hys dayes: wherein he endeou-
 reth to shew, the vndoubted autho-
 ritie of these Sibyl prophecies, which
 he esteemed so much (after dilligent
 search made for theyr credite & sin-
 cerity) as they seeme to haue beene a
 great cause of his constant zeale and
 seruour in Christianity.

* See this
 Oration in
 Euseb. lib. 4,
 cap. 32, de
 Vita Const.
 at the end.

*The first prooue, for credite of
 the Sibyls verses.*

Varro lib. de
 rebus diuis.
 ad C. Cesa-
 rem pont.
 max.

F Yrst then hee sheweth, that these
 predictions of the Sibyls, could
 not be deuised or fained by Christi-
 ans, or made after the time of Chri-
 stes natiuity, for that Marcus Varro,

most learned Romaine, who liued
almost a hundred yeeres before
Christ, maketh mention at large of
the Sibyls, (who in number he saith
were tenne) and of their writings,
countries and ages, as also of the
writers & Authors, that before his
time had left memory of them. And
both hee and Fenestella, (an other
Heathen) doe affirme, that the wry-
tings of these Sibyls, were gathered
by the Romaines, from all partes of
the worlde, (where they myght be
heard of,) & layd vp with diligence
and great reuerence in the Capitole,
under the charge and custody of the
High Priest and other Officers, in
such sorte, as no man might see or
reade them, but onely certaine Ma-
gistrates, called the *Fiftime*, & much
lesse might any man come to falsifie
or corrupt them.

*Fenest. cap.
de 15, Viris.*

The second proove.

Secondly he sheweth, that *Sibylla*
Erithraea, who made the former
Accrostike verses of Christ, testifieth
of herselfe, that she liued about sixe
hundred yeeres after the floode of
Noe,

*Lact. lib. 1,
inst. cap. 6.
Cicero.*

*See Cicero of
these Accro-
stike Verses
of Sibylla,
lib. 2. de di-
uinatione.*

Noe, & her Countriman Apollid-
rus Erithraeus and Varro doe report
that she liued before y war of Troy
and prophecied to the Græcians that
went to that war, that Troy should
be destroyed. Which was more than
1000. yeres before Christ was borne.

Cicero also, that was slaine more
forty yeres before Christes nativity
translated into Latine, the former
Accrostike verses, as Constantine af-
firmeth, which translation was to
be seene in his workes, when Con-
stantine wrote this Oration: so that
by no meanes they could be deuised
or brought in by Christians.

The thyrd prooffe.

THirdly he sheweth, that the same
Cicero, in diuers places of his
workes, besides the mention of these
Accrostike verses, insinuateth also
an other Prophecie of Sibylla, tou-
ching a King that should rise ouer
all the world, where-with himselfe
and the Romans were greatly trou-
bled: and therefore in one place, af-
ter a long inuectiue against his ene-
mie Anthonie, that would seeme to
giue credite to that Prophecie, or

that

as Cicero dooth vrge against
 m, would haue had the same ful-
 filled in Iulius Cæsar, he concludeth
 us; Let *us* deale with the Prelates of *Cicero, lib. 2.*
 Religion, to alledge any one thing *de diui. paulo*
 out of the booke of Sibilla, then a *post medium.*
 King, whom neither the Gods nor yet
 man, can suffer hereafter to be in Rome.
 The like propheticie of Sibylla tou- *Cicero, lib. 1.*
 ching a King, is insinuated by the *Epist. fam.*
 same Cicero, in his first Booke of *Epist. 1. 2. 3.*
 Epistles to Lentulus: to wit, that *4. 5. 6.*
 when the * Romaines shoulde re- ** See lib. 2.*
 store a King in Egypt by force, then *Oracul. Sib.*
 shoulde ensue the vniuersall King,
 that should be Lord ouer Romaines
 and all other. Which Prophecie bee-
 ing much vrged by Cato the Tri- ** Epist. 5.*
 bune, * against the restoring of * Hee was
 Ptolomeus Aulates late King of Father to
 Egypt, that for his euill gouernment Cleopatra.
 was expulsed by his subiects, y^e mat-
 ter was thought of such weight by
 all the Romaine Senate, (I mean the
 sequel of this Prophecie) that wher-
 soe otherwise for many respects, they
 were greatly inclined to haue resto-
 red the said Ptolomie: yet in regard
 of thys Religion, (as they called it,)
 they changed theyr mindes. But
 what? could they alter by thys the

The feare
 which the
 Romans
 had of the
 vniuersall
 King pro-
 phecied by
 Sibylla.

L

deter-

*Dion. li. 39.
hiſtor.*

determination of God? No truelie, for ſoone after, King Ptolomie perceiving the Senators mindes to bee altered, fled ſecretlie from Rome to one Gabinus, that was Gouvernour of Syria, and for five Millions of Gold that he promiſed him, he was by the force of Gabinus reſtored: and not long after was Chriſt born, according to the meaning of the Sibyll Prophecie.

¶ The fourth prooſe.

*Suet. tranq.
cap. 3. de vita
Aug.*

The Pro-
phcies of
Sibylla al-
ledged by
Virgill.

Fourthly, the ſaid Emperor Conſtantine prooueth the authoritie of theſe Sibylls verſes, for that Auguſtus Cæſar, before our Sauior Chriſt was borne, had ſuch regard of them, that he laid them vp in more ſtraighter order then before, (according as Suetonius a Heathen, in his life reporteth) vnder the Alter of Apollo, in the hyll Palatine: where no man might haue the ſight of them but by ſpeciall licence; which licence Conſtantine prooueth that Virgill the Poet had, for that hee was in high fauour with Auguſtus. And therefore in a certaine Eglogue or compoſition of Verſes, that he made in

praiſe

praiſe of a yong child named Salo-
 ninus, newlie borne to Afinius Pol-
 lio, Auguſtus great friend, (or as o-
 ther take it) of Marcellus a little boy,
 that was Nephew to Auguſtus by
 his ſiſter Octauia, or rather of them
 both, for adulation of Auguſtus, he
 applieth (I ſay) to one or both of the
 young Infants, the whole prophecie,
 which he had reade in the verſes of
 Sibylla, touching the birth of Chriſt,
 and of the peace, grace, and golden
 world ſhould come with him. Vpon
 which ſubieſt he beginneth thus.

*Vltima Cumæi venit
 iam temporis ætas :
 Magnus ab integro
 ſæculorum naſcitur ordo:
 Iam redit & Virgo,
 rediunt Saturnia regna.*

*Virgil. Eg-
 log. 4.*

Chriſtes
 preordi-
 nation.

That is, now is come the laſt age
 propheciéd by Sibilla, called *Cumæa*,
 now commeth to bee fulfilled the
 great ordinance and prouidence of
 GOD, appointed from the begin-
 ning of the world, (theſe were Si-
 bylles words,) now commeth the
 Virgine, and the firſt golden daies of
 Saturnus ſhall returne againe.

Thus much translated Virgill out
 of Sibylla, touching the eternall de-

termination of God, for Chriſtes
comming into this world : as alſo
of his Mother the Virgine : and of
the infinite bleſſings that ſhould ap-
peare with him . Now enſueth in
the ſame Poet, what Sibylla had ſaid
for Chriſtes actuall natiuitie.

Chriſtes
birth.

*Iam noua progenies
calo dimittitur alto :*

Chara Deum ſoboles. &c.

“ Now a new progenie or of-ſpring
“ is ſent downe from Heauen : the
“ deerelie beloued iſſue or child of the
“ Gods . And note heere , that Sibylla
ſaith plainlie , *Chara Dei ſoboles* , the
deerely beloued Sonne of God, and
not of Gods ; but that Virgil would
follow the ſtyle of his tyme . And
thirdly , hee ſetteth downe out of
Sibylla , the effect and cauſe of this
ſonne of Gods natiuitie, in this ſort.

Chriſtes
cauſe of
comming.

*Tēduce, ſi qua manent,
ſcleris veſtigia noſtri :*

*Irit a perpetuo,
ſoluent formidine terra.*

“ That is, thou being our leader or
“ Captaine: the remnant of our finnes
“ ſhall be made voide, or taken away,
“ and ſhall deliuer the world for euer
“ from feare for the ſame.

“ Theſe are Virgils words tranſlated
“ (as

(as I ſaid) out of Sibylla. And now conſider you in reaſon, whether theſe Prophecies might be applied (as Virgill applied them) to thoſe poore children in Rome, or no, who died ſoone after this flatterie of Virgill, without dooing good, either to themſelues, or to others? Albeit (perhaps) in this point, the Poet be to be excuſed, in that he being not able to imagine what the Sibyl ſhould meane, made his aduantage thereof, in applying the ſame to the beſt pleaſing of Auguſtus.

Theſe then are the prooſes, which Conſtantine vſed for the credite and authoritie of the Sibyll verſes. And of Sibylla Erithræa in particuler, that made the Accroſtike Verſes before mentioned, of Chriſtes death and Paſſion, hee concludeth in theſe words; *Theſe are the things that fell from Heauen, into the mind of this Virgine to fore-tell. For which cauſe I am induc'd to account her for bleſſed, whom our Sauour did vouchſafe to chuſe for a Prophet, to denounce vnto the world, his holie providence towards vs.* And we may conſider in this whole diſcourſe of Conſtantine, for authoritie of theſe verſes. Firſt, that he vſeth

Conſtantines opinion of the ſpirit of Sibylla Erythræa: orat. ad cæſum. Sanct. c. 18

1.

onely the testimonie of such Writers, ~~liued~~ liued before Christ was born, or Christians once thought vpon.

2.

Secondly, that he vseth these proofes to no meaner audience, then to a

3.

Councell and congregation of learned men. Thirdly, that he vvas an Emperour which vsed them, that is, one that had meanes to see and examine the originall Copies in the Romaine Treasurie. Fourthly, for

4.

that he had great learned men about him, who were skilfull, and would be dilligent in the search of such an antiquitie of importance: especially

Lactantius.

Lactantius, that was Master to hys sonne Crispus, and who most of a nic Author, reciteth and confirmeth the said Sibyls verses: and Eusebius Cæsariensis, that wrote the Ecclesiasticall historie, and * recorded this Oration of Constantine therein. And finallie, we may consider, that Constantine was the first publique Christian Emperour, and lyued within three hundred yeeres after Christ, when the recordes of the Romaines were yet whole to be seene. He was a religious, wise, and graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme

such

* See Euseb.
lib. 4. cap. 32.
de vita Constant. howe
this Oration
was first
written in
Latine and
translated
into Greeke.

such a thing, at such a time, to such an audience, had not the matter been of singuler importance. And thus much of the second point, touching Prophets among the Gentiles.

¶ Of the confession of Oracles, concerning Christes comming.

There remaineth onelie a word or two to be spoken of the thirde: which is, of the confession of deuils and Oracles, concerning the comming of Christ; especiallie when the time of his appearance drew neere, and that they began to fore-tell his power and vertue. Wherein as I might alledge diuers examples, recorded by the Gentiles themselves: so for that I haue been some-what long in the former points, and shall haue occasion to say more of this matter in another place heereafter, I will touch onelie heere two Oracles of Apollo concerning this matter.

The one whereof, was to a Priest of his owne, that demaunded hym of true Religion, and of GOD: to whom he aunswered thus in Greek.

O thou vnhappy Priest, why doost thou aske me of GOD, that is the father of The first Oracle.

*Suidas in
Thulis, et
Porphy. et
Plut. de ora.*

*all things: and of this moſt renowned
King leere and onelie ſonne, and of the
ſpirit that containeth all. &c. Alas, that
ſpirit will enforce me ſhortlie, to leaue
this habitation and place of Oracles.*

The ſecond
Oracle.

*Suidas in vi-
ta Auguſt.
Niceph. lib. 1
hiſt. cap. 17.*

The other Oracles was to Augu-
ſtus Cæſar, euen about the verie time
that Chriſt was readie to appeare in
fleſh. For wheras the ſaid Emperour
now drawing into age, wold needes
goe to Delphos, and there learne of
Apollo, who ſhoulde raigne after
him, and what ſhould become of
things when he was dead, to which
demaunde, Apollo for a great ſpace
would make no aunſwere, notwith-
ſtanding, Auguſtus had been verie
liberall, in making the great Sacri-
fice called *Hecatombe*. But in the end,
when the Emperour began to ite-
rate his Sacrifice againe, and to be
iſtant for an aunſwer: Apollo (as it
were) inforced, vttered theſe ſtrange
words vnto him. *An Hebrue childe,
that ruleth ouer the bleſſed Gods, com-
maundeth me to leaue this habitation,
and out of hande to get mee to Hell.
But yet doe you depart in ſilence from
our Altars.*

Thus much was Apollo inforced
to vtter of his owne miſerie, and of
the

the comming of the Hebrue boy,
that ſhould put him to baniſhment.
But yet the deceitfull ſpirit, to hold
ſtill his credite, would not haue the
matter reuealed to many. Where-
vpon, Auguſtus falling into a great
muſing with himſelfe, what thys
anſwer might import: returned to
Rome, and builded there an Altar
in the Capitole, with this Latine in-
ſcription (as Nicephorus affirmeth,) *Ara primogeniti Dei:* The Altar of

Gods firſt begotten Sonne. *Niceph. lib. 1
hiſt. cap. 17.*

Thus then haue I declared, howe
that the comming of Gods ſon into
the worlde, was fore-tolde both to
Iewe and Gentile, by all meanes that
poſſibly in reaſon might be deuifed;
that is, by Prophecies, ſignes figures,
ceremonies, tradition, and by the
confeſſion of deuils themſelues. Not
onely that his comming was fore-
tolde, but alſo, why, and for what
cauſe he was for to come, that is, to
be the onely Sauour of the worlde:
to die for the finnes of all men: to
ordaine a newe Law, and more per-
fect Common-wealth. How alſo he
was to come to wit, in mans fleſh,
in likenes of Sinne, in pouertie, and
humilitie. The time likewiſe of his

The con-
cluſion of
this firſt
Section.

The argu-
ment of the
two Secti-
ons follow-
ing.

appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, reſurrection, and aſcention. And finally, nothing can be more deſired for the foreknowledge of any one thing to come, then was deliuered & vttered concerning the Meſſias, before that euer Chriſt or Chriſtians vvere talked of in the world. Now then remaineth it to conſider and examine, whether theſe particularities, fore-told ſo long ago of the Meſſias to come, do agree in Chriſt, whom we acknowledge for the true Meſſias. And this ſhall be the ſubiect or argument of all the reſt of our ſpeech in this Chapter.

*¶ How the former predictions were
fulfilled in our Sauior Chriſt,
at his beeing vpon
earth.*

SECT. 2.

ALbeit in the points before recited, which are to be fulfilled in the Meſſias at his comming, we haue ſome controuerſie & diſagreement with the Iewe, as hath been ſhewed, yet our principall contention in the all, is with the Gentiles & Heathen, that

Our contro-
uerſie with
Gentiles.

that beleue no Scriptures. For that in diuers of the former Articles, the Jew standeth with vs, and for vs, & offereth his life in defence therof, as far forth as if he were a Christian. In so much, as the Gentile oftentimes, isinforced to meruaile, when he seeth a people, so extreameley bent one against another, as the Iewes are against Christians: and yet doest and so peremptorilie in defence of those verie principles, which are the proper causes of their disagreement.

But heereunto the Iewe maketh Our contro-
 answer, that his disagreement from uersie with
 vs, is in the application of those the Iewes.
 principles, For that in no wise he wil
 allow, that they were, or may be ve-
 rified in Iesus. And heerein he stan-
 deth against vs, much more obsti-
 nately then doth the Gentile. For that
 the Gentile, as soone as he commeth
 once to vnderstand and beleue the
 Prophecies of Scripture, he maketh
 no doubt or difficultie in the appli-
 cation thereof: for that he seeth the
 same most euidentlie fulfilled in our
 Sauour Christ. Which is the cause,
 that few or no Gentiles since Chri-
 stes appearance, haue come to bee
 Iewes, but that presentlie also they
 passed

The obstinacie of the Iewes.

Psalm. 118.

*The Iewes are the builders, who take vpon them to build Gods house.

Math. 21.

Esay, 6.

Deut. 28.

The Iewes obstinacie against vs, a great argument for vs.

passed ouer to be Christians.

But the Iewe by no meanes will be moued to yeeld, albeit he haue neither Scripture, nor reason, or probability for his defence. Which among other things, is a verie great argument to prooue, that Iesus was the true Messias indeede, seeing that among the markes of the true Messias set downe by Gods Prophets, that was one: that he should be refused of the Iewish Nation. Heerehence are those wordes of the holie Ghost so long before vttered; *The stone which the * builders refused, is made the head stone of the corner, this is done by God, and it is maruailous in our eyes.* Heerehence is that great complaint of Esay, touching the incredulitie and obstinacie of his people, against their Messias, at his comming, which Moses also long before Esay expressed most effectually

It maketh then, not a little for our cause (gentle Reader) that the Iewish Nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whom soeuer that Nation shold receiue and acknowledge: it were a great argument by Scripture, that he were

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were not indeede the true Meſſias. But yet to demonſtrate to the world, what little ſhew of reaſon they haue in ſtanding thus againſt their owne ſaluation, and in reſuſing Chriſt, as they doe: I will in as great breuitie as I may, run ouer the chiefe points that paſſed at his beeing vpon earth, and thereby examine by the teſtimonies of his greateſt enemies, whether the foreſaid Prophecies, and all other ſignes, which haue beene from the beginning, to fore-tell vnto vs the true Meſſias, vvere fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that will come heerin to be handled, I will for order ſake, reduce all to ſower conſiderations. Whereof the firſt, ſhal be, touching the time fore-propheci-
ed of y com-
ming of the Meſſias, and whether the ſame agreed with Chriſtes natiuitie or no. The ſecond ſhall be of dyuers particulars that paſſed in Chriſtes incarnation, birth, circumciſion, and other accidents, vntil the time that he began to preach. The third ſhall be of his life, conuerſation, miracles, and doctrine. The fourth and laſt, ſhal be of his paſſion, death,

The deuifi-
on of thys
Section into
ſower con-
ſiderations.

The testi-
monies here
vſed.

death, reſurrection, and aſcention.
In all which, (as I ſaid before) I will
vſe no one Authour or testimonie
of our owne ſide, for approving any
thing that is in controuerſie bee-
tweene vs : but all ſhal paſſe by trial,
either of their owne Scriptures, or
of manifeſt force and conſequence
of reaſon, or els by expreſſe recorde
of our profeſſed enemies.

¶ The firſt conſideration.

The time
appointed.

FOR the firſt then, concerning
the time, which is the principall
and heade of all the reſt : it is to bee
noted, that by conſent of all Wri-
ters, both Pagan, Iewiſh, and Chri-
ſtian, I E S V S, (whom we beleue
and confeſſe to be true C H R I S T)
was borne the twentieth five day of
December, in the ende of the fortieth
and one yeere of the raigne of the
Emperour Auguſtus Cæſar, vvhich
was fifteene yeeres before his raigne
ended. Alſo in the beginning of the
thirty-three yeere of Herods raigne
in Iurie, which was foure yeeres and
more before his death. And from the
beginning of the world, as * ſome
account, foure thouſand, one hun-
dred,

* See Euseb.
in Chron.

dred, and ninetie-nine. And as others doe account, foure thousand, foure-score and nine: for that in this point, betweene the Hebrues and the Græcians, there is a difference of ſome little more then an hundred yeeres, concerning their reckoning.

The ſtate of the world at Chriſtes natiuitie, was this. The three Monarchies of the Affirians, Perſians, and Græcians were paſt ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the reſt, according to the Prophecie of Daniell, five hundred yeeres before Octauius Cæſar, ſurnamed Auguſtus, after five ciuill warres by himſelfe waged, and after infinite broyles & bloodſhed in the world, raigned peaceably alone for many yeeres together: and in token of an vniuerſall peace ouer all the earth, he cauſed the Temple gates of Ianus to be ſhutte, according to the cuſtome of the Romans in ſuch caſes: albeit this had happened but twice before, from the building of Rome vnto that time. And the verie ſame day that Chriſt vvas borne in Iurie, Auguſtus commaunded in Rome (*as afterward was obſerued) that

The general ſtate of the world at Chriſtes comming.

Daniel, 2.

Suet. tran. et Aurel. victo. et alij in vita Auguſt.

Oroſ. lib. 6. hiſt. cap. 22.

that no man should call him Lord, thereby to signifie the free libertie, rest, ioy, and securitie, wherein all men were after so long miseries, which by continuall warres the vworld had sustained.

The first
proofe.

The Ro-
maine Mo-
narchie.
Daniell, 2.

By this we gather first, that thys time of Christes birth, agreed exactlie vvith the Prophecie so long before set downe in Daniell, (who liued in the first Monarchie,) that after his time there should be three Monarchies more, and the last biggest of all: at whose appearing the Messias should come, and builde vp Gods kingdome throughout the whole vworld.

The second
proofe.

The peace
of all the
world.

Esay, 32.

Psalme, 71.

Secondly, wee see that fulfilled, vvhich Esay the Prophet, aboue an hundred yeeres before Daniell, foretolde that at the comming of Christ, *people should sit in the beautie in peace.* And againe, *there should bee no ende of peace.* And yet further, *hee shall be Prince of peace.* And K. Dauid long before him againe: *In his daies there shall arise iustice and aboundance of peace.* Which thing, though especi- allie it be to be vnderstood, of the internal peace & tranquillitie of our mindes and soules: yet considering that

that external peace also was necessary for a time, for the quiet planting and publishing of Christes Gospell, and seeing that y^e same was brought to passe most miraculously vpon the Iudain, when in reason men might least expect the same, for the infinite warres wherein the world a little before had been: and by reason of the Romaine Monarchie so freshly established, (which in their beginnings were wont to be troublesome:) this peace (I say) can not bee but a great argument, that this was the proper time of the Messias his comming. And thus much for the state of the world in generall.

And now for the particuler state of Iurie at Iesus natiuity, thus it was, according as Iosephus the Iew (who was borne within fve yeeres after Christes passion) describeth y^e same. One Herod a stranger, whose Father called * Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romans, partlie by his said Fathers meanes, who was, (as Iosephus words are) *a well minded man, industrious, and factious*, and partlie by hys owne diligence and ambition, beeing of himselfe both

The third
proofe.

The Scepter
of Iuda.

* His grandfather was a Sextane in Apollos temple, and his father was brought vp among theeues in wittie, Idumæa.

*Euseb. lib. 1.
cap. 6. ex A-
phricano.*

*Ioseph. lib. 14
antiq. cap. 2.*

The first ry-
sing of He-
rod Ascolo-
nita.

wittie, beautifull, and of excellent rare qualities. By which commendations, he came at length to marrie the daughter of Hyrcanus King of Iurie, that was descended lineally of the house of Daud, and Tribe of Iuda. And by this marriage, obtayned of his Father in law to bee Governour of the Prouince of Galilee vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that carried him into Parthya: Herod ran away to Rome, and thereby the special helpe and fauour of Anthonie, that ruled in company together with Octavius, he obtained to be created King of Iurie, without any title or interest in the world. For that not onely his said Father in law Hyrcanus was yet aliue in Parthya, but also his yonger brother Aristobulus, and three of his sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iurie.

*Ioseph. lib. 15
anti. ca. 9. 11*

Herod then, hauing procured by these meanes to be King of Iurie: procured first to haue in his handes the fore-said King Hyrcanus, and so put him to death: he also brought to the same ende, his younger brother
Aristo-

Christobulus, and his three sons likewise. He put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter, as also Alexandra her Mother: and soone after two of his owne sonnes, which he had by the said Mariamnes, for that they were of the blood royall of Iuda. And a little after that again, he put to death his thirde sonne named Antipater. He caused also to bee slaine at one time, fortie of the cheefest noble men of the Trybe of Iuda. And as Phyllo the Iew writeth (that liued at the same time with him) he put to death all the *Sanhedrin*, that is, the chiefest and two Senatours of the Trybe of Iuda, that ruled the people. Hee killed the chiefe of the Sect of the Pharisees. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholas Damascenus an Historiographer that was his seruant, to drawe out a Petidegree for him and his lyne, as though he had descended from the auncient Kings of Iuda.

Hee translated the High priest-hood, and solde it to strangers. And of an am-
smallie, he so rased, dispersed, and bicious Ti-
mangled the house of Iuda: as no rant.

one

The most
horrible
murders
committed
by Herod.

Lib. 17. c. 10.

*Lib. 15. ca. 1.
Phylo lib. de
tempore.*

*Ioseph. lib.
14. cap. 2.*

one iote of gouernment, dignitie, or principalitie remained therein. And when he had done all this, then was IESVS of the ſame houſe and lineage of Iuda, borne in Bethleem, the proper Cittie of Dauid, which Dauid was the founder and firſt Author of Regalitie in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda.

Gene. 49.

Now then, conſider the prophecie of Iacob, concerning the particular time of Chriſtes appearance, almoſt two thouſand yeeres before theſe things fell out. *Come hether my chyl dren, (ſaid he) that I may tell you the things which are to happen in the latter dayes &c. The Scepter ſhall not be taken from Iuda, vntill he come who is to be ſent: and he ſhall be the expectation of Nations.* Which prophecie, that it was fulfilled now at Chriſtes natiuitie, vhen Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things ſet downe before, which are recorded by Writers both of that time, and of the Iewiſh Nation and Religion themſelues.

That the Scepter neuer failed in Iuda vntill Herod came

And that it neuer vvas fulfilled from Dauids daies, (who began the gouernment of the houſe of Iuda) vntill this time, appeareth plainly by all

Hiftories and Records both di-
 vine and prophane. For that from
 David, (who was the firſt King) vn-
 til Zedechias that was the laſt, and
 he was in the captiuitie of Babilon, the
 ſcripture ſheweth how all the Kings
 deſcended from the houſe of Iuda.

And during the time of their capti-
 uitie in Babilon, (which was ſeauen-
 ty yeeres) the Iewes were alwaies
 permitted to chuſe themſelues a Go-
 vernour of the houſe of Iuda, whom
 they called RE SCH GAL TA.

And after their deliuerie from Ba-
 bilon, Zorobabel was their Captain
 of the ſame Tribe: and ſo others af-
 ter him, vntill you come to the Mac-
 chabees, who were both Captaines
 and Prieſtes: for that they were by
 their Mothers ſide, of the Tribe of
 Iuda, and by the Fathers ſide, of the
 Tribe of Leui, as Rabbi Kimhi hol-
 deth. And from theſe men down to
 Herod ſlewe, there continued ſtil the
 ſame line, as Iosephus declareth. So
 that by this Prophecie it is euident,
 that Ieſus was borne at the proper
 time appointed for the Meſſias, whē
 there was neither King nor Cap-
 tain, nor High Prieſt, nor Counſeller,
 nor

1. Reg. 16.

4. Reg. 29.

Ierem. 37.

Thal. in tra.
 Sanh. ca. Di-
 nei. Mammo-
 noth.

Rab. Moyſes

Egip. in pra.

Maimonim.

Eſd. lib. 1. ca.

1. 2. 3.

Mac. lib. 1.

cap. 2. 3.

Rab. Kimhi.

com. in Agg.

Iosep. lib. 13.

& 14. antiq.

The fourth
prooſe.

The deſtru-
ction of the
ſeconde
Temple.

3. Reg. 6. et 7

2. Chron. 3.

Euseb. in
Chron.

Clem. lib. 1.
ſtom.

4. Reg. 25.

1. Eſd. 1. 3. 4.

nor any one Gouvernour of the house
and Trybe of Iuda, left in Iurie.

An other Prophecie there is, no
leſſe euident then the former, where-
in it is affirmed, that the Meſſias
ſhould come before the ſecond Tem-
ple of Ieruſalem, (that was builded
by Zorobabel after the Iewes were
returned from their captiuitie in Ba-
bilon) ſhould be deſtroyed by the
Romaines. For better vnderſtanding
whereof, it is to be noted, that the
Temple of Ieruſalem was builded
twice; firſt by Salomon, which la-
ſted about ſoure hundred and fortie
two yeeres, and then it was burned
and deſtroied by Nabuchodonozar
King of Babilon. Wherefore about
ſeuentie yeeres after, it was builded
again by Zorobabel, who reduced
the Iewes from Babilon, and ſo it
continued, vntil it was deſtroyed the
ſecond time by Tytus, ſon to Veſpa-
ſian the Romaine Emperour, about
fortie & ſixe yeres after our Sauour
Chriſt his aſcention. At what time
it had laſted from Zorobabel almoſt
ſixe hundred yeeres: and from Salo-
mon, aboue a thouſand.

And in the time of the ſeconde
building, the people of Iſraell were

poore,

more, and much afflicted in respect
 of their late banishment, (though
 much assisted to this worke by the
 liberality and munificencie of Da-
 vid King of Babilon :) so was the
 building and workmanship of this
 second Temple, nothing compara-
 ble, for excellencie to the first, which
 was builded by Salomon, when the
 Jewes were in the flower of their
 glorie and riches. This testifieth
 Aggeus the Prophet, vvho was one
 of the builders, and he testifieth the
 same to Zorobabel, and to the rest
 of those that were with him, by
 Gods owne appointment, in these
 words. *The woord of God was made*
Aggeus the Prophet. Tell Zorobabel
the sonne of Salathiel Captaine of Ju-
da, and Iesus the sonne of Iosedec high
priest, and the rest of the people. Who is
here left of you, that saw this Temple
in his first glorie, (before our transmi-
gration,) and what say you to this,
which now we see? is it not in our eyes
although it were not at all? That is, is
it not as though it were a thing of
nothing, in comparision of y former
Temple, which Salomon builded.
 Thus saith Aggeus by Gods com-
 mission, of the materiall building of
 the

1. Esdras 5.
 and 6.

The build-
 ing of the
 seconde
 Temple
 lesse gorge-
 ous then
 the first.

1. Esdras, 5.

Agge. 2.

Agga. 2.

* This he
said for that
the three
Monarchies
ensued,
wherein
there was
continually
warre and
bloodshed.

the seconde Temple . And yet to
comfort the Iewes withall, he was
commaunded presently in the same
Chapter to say thus ; Comfort thy
selfe Zorobabell, and comfort thy selfe
Iesu thou sonne of Iosedec high Priest
and comfort your selues all yee people
of the earth, saith the Lord God of Hostes
do yee the thinges which I couenanted
with you, when yee came forth of the
Land of Egypt, and feare not, for thus
my Spirit shall bee among you : Thus
saith the Lord God of Hostes * a little
time yet remaineth, when I will mooue
both heauen and earth, both Sea and
Land, with all Countries in the world.
And then shall come the DESIRED
OF ALL NATIONS : And I will
fill his house (or Temple) with glorie.
saith the Lord GOD of Hostes . Silver
is mine, and Gold is myne, sayth the
Lord GOD of Hostes : great shall bee
the glorie of this last house or Temple,
more then of the first, saith the Lord
GOD of Hostes . Hetherto are the
words of God by Aggeus, and the
often repetition, of the Lord GOD of
Hostes, is to signifie the certaintie and
great weight of the matter promi-
sed . Now consider then, that where-
as God had said immediatly before,
that

that thys seconde Temple was no-
thing in respect of y first, for pompe
and riches of the material building,
which the old men in the booke of
Esdra doe testifie by their weeping,
when they saw this second, and re-
membered the first) yet now G o d

saith, that *Gold & Silver is his owne*, 1. Esdras, 3.

though he made no account of
the abundance thereof in the for-
mer Temple, or of the want of the

same in thys) and that notwithstanding
the pouerty of the second build-
ing, yet, *shall it be filled and reple-*

ished with glorie, and that in such
sort, *as it shall far passe in glory the*

former: and that shall be, (as both
here is expressed, and other where
most plainly,) by the comming of
our Sauiour * Christ into the second

Temple, which shall be a greater
dignitie, then any dignitie what so-
ever was found in the first building

Salomons Temple.

Concerning which poynt, it is to Preroga-
considered, y the learned Iewes, times of the
besides the materiall dyfference of first Tem-
building before mentioned, doe ple.

note fve things of great importance *Rab. Samuel*
to haue been wanting in the second *tract Sanh.*
Temple, which were in the first. To *in Thalm.*

M

wit,

* Thys was
fulfilled
whē christ
was perso-
nally, and
taught in
the Tem-
ple.

Luk. 1, 2, 19.

Math. 21,

26, &c.

*Hieroſo. Ra.
Abas. in lib.
deorum.*

1.

2.

3.

4.

5.

wit, The fire ſent from Heauen to burne the Holocauſtes; The glorie of G O D (or Angels) appearing among the Images of Cherubines that ſtood in the Temple; The manifeſt inſpiration of Gods Spirit vpon Prophets, (for that Prophecie ſayled in the ſecond Temple;) The preſence of the Arke; and laſt of all *Vrim* and *Thumim*. All which great wants and differences, notwithstanding, God ſayth as you ſee, that the glory of this ſecond Temple, ſhall be much greater then the firſt, by the comming of Chriſt into the ſame. Which thing, Malachie that lyued at the ſame tyme when the ſeconde Temple was in building, confirmeth more expreſſly in theſe words.

Mala, 3,

* Thys

chriſt interpreted of S.
John Baptiſt. *Mat. 11,*

*Behold, I ſend my * Angel, & he ſhall prepare the way before my face. And ſtraight after, ſhall come to this Temple, the Lord or Ruler, whom ye ſeek & the MESSENGER OF THE TESTAMENT whom you deſire. Behold, he cometh ſayth the Lord of hoſtes, and who can imagine the day of hys comming? or who can ſtand or abide to ſee him? for he ſhall be as a purging fire. &c.*

By all which is made euident, that
Chriſt

Chriſt muſt come & appeare in the ſecond Temple before it be deſtroyed, (as Ieſus did) and therefore hee cannot be now to come, ſeeing the ſayde Temple was deſtroyed aboue one thouſande and five hundred yeeres paſt by the Romaines, as hath beene ſayd. Which deſtruction and finall deſolation, was prophecied by Daniell, to enſue ſoone after the byrth and paſſion of Chriſt in theſe words. *After ſixtie and two hebdomades, Chriſt ſhall be ſlaine: and a people with their Captaine to come, ſhall deſtroy the Cittie, and the Sanctuary, and the ende thereof ſhall be waſtitie or ſpoyle. And after the warre ended, there ſhall enſue the appointed deſolation.* Which prophecy to haue fallen out litterally about 40. yeres after Ieſus was put to death, whē Ieruſalem was deſtroied & the Temple overthrowne by Titus, the ſtory of Iosephus y learned Iew, who was Captaine againſt Tytus in that war, doth manifeſtly and at large declare.

Dan, 9.

The ſecond Temple to be deſtroyed preſently after Chriſtes paſſion.

Ioseph. de. bel. Iudaico. li. 6.

And for that we haue made mention heere of Daniels prophecy concerning the particuler time of Chriſtes comming, and of his death, which confirmeth the purpoſe we

The fiſt prooſe.

The 72. Hebdomades.

Two kindes
of weekes.

*Leu. 25. Vide
etiā ca. 23
et ali. paſſim*

treate of ſo perſpicuouſly, as nothing can be ſaid more euident, it ſhal not be amiſſe to examine the ſame, before we paſſe any further. For better conceiuing whereof, it is to bee vnderſtoode, that thys Greeke word *Hebdomada*, (ſignifying ſeuen) doth ſom-time import a weeke or ſeuen dayes, according to our common uſe, and then it is called in ſcripture *Hebdomada dierū*, a weeke of daies, as in Daniell the tenth chapter, and the ſecond verſe; where the Prophet ſaith of himſelfe, that he did mourne three weekes of dayes. But at other times, it ſignifieth the ſpace of ſeauen yeeres, and is called in ſcripture *Hebdomada annorum*, a weeke of yeeres. As in Leuiticus where it is ſayd; *Thou ſhalt number vnto thee ſeauen weekes of yeeres, that is ſeuen times ſeauen, which make fortie and nine yeeres.*

Now then it is certaine, that Daniell in the Prophecie before alledged, where hee aſſigneth ſixty-two weekes to ſy time of Chriſtes death, could not meane *weekes of daies*, for that hee appoynteth onely ſeauen weekes, to the rebuilding of the Citie of Ieruſalem, of the Temple, and
of

of the wals about; which were not ended but in forty and nine yeeres after, as may be gathered by the Bookes of Eſdras: which forty nine weekes, do make iuſt ſeauen weekes of yeeres. And therefore it is certaine, that ſuch Hebdomades of yeeres, are meant heere by Daniell in all the prophecie.

Lib. 1. et 2.

First then, whē the Angel came to comfort him, and to open vnto him ſecrets for the time to come, he ſayd theſe words; *Marke my ſpeech, and vnderſtand the viſion. The ſeauentie Hebdomades or weekes are ſhortened, (or haſtened) vpon thy people, & vpon thy holy Citie: to the end all pre- uariation and ſinne may take an end, and iniquity be blotted out, & euerlaſting iuſtice be brought in place thereof: to the end that viſions & prophecies may be fulfilled, and the HOLY OF HOLIES may be annointed.*

Dan. 9.

Ierem, 25, et 29.

In which words, it ſeemeth that the Angel did allude by naming ſeauentie, vnto the ſeauentie yeeres of captiuitie, prophecied by Ieremie, after which ended, the people ſhould be deliuered from their temporall bondage in Babylon. And therefore Daniell nowe being in that place, and

Why the Angel named ſeuen- tie and two Hebdomades in thys place,

perceiuing the ſame tyme to be expired, prayed to God with great inſtance, to fulfill his promiſe made by Ieremie. Whereto the Angell answered, that it ſhould be done. And as after the expiration of 70. yeeres, God was now to deliuer them from the bodily captiuitie of Babilon: ſo was hee alſo after ſeauentie Hebdomades more, to deliuer them from bondage of ſinne & preuarication, and that by the annointed MEſſIAS, which is indeed *the Holy of all Holies*.

This (I ſay) may be the reaſon of naming ſeauentie Hebdomades, thereby to allude to the number of the ſeauentie yeeres of that Babilonick ſeruitude. For that immediatly after, the Angell appoynteth the whole exact nūber to be threeſcore and nyne Hebdomades, that is, ſeauen to the building of the City and Temple, and ſixtie-two from that to y death of Chriſt, in theſe words.

Dan. 9.

The exact
number of
weekes frō
the buil-

Know thou and marke, that from the end of this ſpeech, to the time that Ieruſale ſhal be builded, and vnto Chriſt the Captaine, there ſhal be Hebdomades ſeauen, and Hebdomades ſixtie-two: and the ſtreetes & wals (of Ieruſalem)

rusalem) shal be builded again, though
with much difficultie of the times: &
after sixtie and two Hebdomades,
Christ shall be slaine. And the people
that shall denie him, shall not be his
&c. And then vnto consumation and
end, shall perseuer desolatio.

ding of the
second Tē-
ple to the
death of
Christ. 62.

Now then, if we put these yeeres
together, which are here mencioned
by Daniell: that is, first the seauen
Hebdomades, which make fortie
and nine yeeres, and then the three-
score and two, from the restaurati-
on of Ierusalem, which make foure
hundred, thirty and foure more, we
shall finde the whole number to be
foure hundred, and eyghtie-three
yeeres. Which being begunne from
the first yeere of Cyrus, as some wil,
(for y he first determined the Iewes
reduction,) or from the second yere
of Darius, as others will, (for that
hee confirmed and put the same in
execution,) or from the twenty yere
of the said Darius, for that then, hee
made a new Edict in the fauour of
Nehemias, and sent him into Iurie,
euery way they wil end in the raigne
of Herod and Augustus, vnder whō
Christ was borne, or in the raigne
of Tyberius Cæsar, vnder whom he

The accoūt
of Daniels
weekes.

suffered. And by no interpretation in the world, can it be auoided, but that this time appointed by Daniel, is now out, aboue one thousand and fūe hundred yeeres past, whyle yet the Temple stooode, and was not put to desolation. And therefore of necessity, Christ must be come about that time, and neuer more heerafter to be looked for.

The sixt
prooffe.

The tradi-
tions of
Rabbines.

*Thal. tract.
Sand cap.
helec. et alibi*

*Thal. in tra.
Anoda Zara.*

The traditions and obseruations of the olde Iewes themselves, doe meruailously confirme thys beleefe of ours, for that they all dyd run to thys one poynt, that about the tyme of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elyas left thys tradition, that the world should endure sixe thousande yeeres; that is, two thousand before the Lawe of Moses, two thousand vnder the same Lawe, and two thousand after that, vnder the Messias. Which last two thousande yeeres, by all computation, could not begin much from the byrth of Iesus. And the Rabbines a great while agoe, complained in theyr Thalmud, that there seemed to them in those dayes, seauen hun-

hundred and fourteene yeeres past, since Christ by the Scriptures shold haue appeared : and therefore they doe meruaile why God so long deferreth the same.

An other obseruation they haue vpon the words of Esay, *Parvulus natus est nobis*, a little chyld is borne vnto vs. In which wordes, for that they finde the Hebrue Letter *Mem*, to be shut in the midst of a worde, (which is strange in that tongue, for that *Mem* is wont to be open in the midst of words, and shut onely in the end,) they gather many secretes. *Thal. in. lib. Sabbat. et in tract. Sanhe.* And among other, that seeing *Mem* signifieth sixe hundred yeres, so long it should be after Esay, vntil the time of Christ. Which account of theirs falleth out so iust, that if you reckon the yeeres from Achaz King of Iuda, in whose tyme Esay spake these wordes, vntil the time of King Herod vnder whom Christ was borne, you shall perceiue the nūber to sayle in little or nothing.

Esay, 9.

An obseruation of the Cabalists.

Esay, 7,

Math, 2.

A much lyke obseruation hath Rabbi Moses, the son of Maimon, (whom the Iewes doe holde in extreame great reuerence, calling hym *the Doctor of iustice*,) in his Epistle

The obseruation of Rabbi Moses.

*Rab. Moses
Ben. Mai-
mon.ep.ad
Iudeos Afri,*

to hys Countymen of Affrica, concerning the time of Christes appea-
raunce, which hee thinketh to be
past according to the Scriptures, a-
boue a thousand yecres in his daies,
(he lyued about the yeere of Christ,
one thousand, one hundred & for-
tie,) but that God deferreth his ma-
nifestation for theyr sinnes.

*Rab. Iosue
Ben. Leui,in
Thal tract.
Sanhed. cap.
belec.*

To which purpose also, appertai-
neth the Narration of one Elias, as
Rabbi Iosue reporteth it in y^e Thal-
mud, y^e the Meſſias was to be borne
indeede, according to the Scripture,
before the destruction of the second
Temple; for that Esay saith of the
Sinagogue, *Before she was with child
shee brought foorth: and before the
griefe of trauaile came, she was deli-
uered of a man child.* That is, sayth
hee, before the Sinagogue was af-
flicted and put to desolation by the
Romaines, she brought foorth the
Messias. But yet (sayth he) this Mes-
sias for our sinnes, dooth hyde him-
selfe for a time in the Sea, and o-
ther desert places, vntill we be wor-
thy of his comming. To the lyke ef-
fect is the obseruation of the Thal-
mud it selfe, and of diuers Rabbines
therin, concerning the wicked man-
ners

Esay, 66,

Christ hy-
deth him-
selfe in the
Sea,

The obser-
uation of
the Thal-
mud.

ners of men that ſhould be at Chriſtes appearance vppon earth, of who they doe pronounce theſe wordes : *The wiſe men in Iſraell ſhall be extinguished: the learning of our Scribes and Pharisees ſhall be putrified: the ſchools of Diuinitie ſhal be ſtewes at that time.* Which thing Iosephus that lyued in the ſame age with our Sauour Chriſt, affirmeth to be fulfilled in the tyme of Herode : in ſo much, that if the Romaines had not deſtroyed the, without doubt, ſayth he, eyther the earth would haue opened and ſwallowed them downe, or els fire from heauen would haue conſumed them.

All then runneth to this end, both by Scripture, tradition, obſeruation, and inſtinct of God himſelfe : that about Herods time the true Meſſias ſhould be borne. And heereof came that common and publique ſame that is recorded by Tacitus Suetonius, and Iosephus, (which was alſo written in open ſight, vpon the chiefest Tower of the Cittie of Ieruſalẽ) that out of Iurie ſhould riſe, *A generall Lord of the vniuerſall worlde.* Which Prophecie, as the Romaines eyther contemned, or turned another

Thal. tract. Sanhed. cap. helce. Rab. Iohanan. Rab. Iuda. Rab. Nehorai. &c. Iosep. lib. 20, anti. ca. 6, et 8, et lib. 6, de bel. Iud. 15, et li. 7. cap. 9

The ſeuēth prooſe.
Foreboding.

Tacit. li. 12, Sueton. in Vita Veſp. Iosep. de bello Iudai. lib. 7, cap. 12.

ther way, applying the same afterward to the Emperour Vespasian, so the Iewes vnderstood it of their Messias, and Herode feared the matter greatly; and for that was so watchfull to extinguish the line of David as hath beene already shewed.

The eyght
proofe,

The general
expectation of the
people.

John, 1,

John, 10.

Heereof also it did proceede, that the Magi, or Wise men of the East, attended so diligently about y^e time, to expect the starre that Balaam had promised at the comming of thys King. Heere-hence also it was, that the whole people of Iurie, remained so attent at thys time, more then euer before or since, in expecting the Messias. Whereupon, so soone as euer they hearde of I. Baptiste in the Deserte, they ran vnto him, asking if he were Christ? As afterward also they flocked to Iesus, demaunding; *Art thou he which is to come, or do we expect another?* Which wordes import the great expectation wherein that people remained in those dayes. Neither wanted that expectation in the chiefe Gouvernors themselves, as may appeare by that speech of theirs to Iesus; *How long wilt thou kill vs, (with thys expectation?) if thou be Christ, tell vs plainly.*

Of

Of which fame, expectation, and greedie desire of the people, diuers deceiuers tooke occasion to cal themselves the Messias in those daies, and the people followed them presently: which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth hym,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Atonges, a sheeheard, and two other, named Theudas, & Egip-tus, most notable deceiuers. And aboue all, there was one Barcozbarn, (who as the Thalmud affirmeth) for thirty yeeres together was receiued for the Messias, by the Rabbines themselves, vntill at last they slewe him, for that he was not able to deliuer them from the Romaines.

Which facility in the people whē Herod sawe: hee caused Nicholas Damascenus (as I noted before) to deuise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Messias, whom diuers carnall Iewes, that expected the Messias to be a magnificent King, as Herod was,

Diuers false Christes did rise in Iurie.

*Acts, 5.
Iosep. lib. 17,
ca. 8. et li. 18
ca. 1. et 2. et
lib. 20. cap.
2, & 6.*

*Thal. tract.
San. ca. helec
Rab. Moses,
Ben Maim.
in Sententijs*

*Nicol. Da-
mascenus.
Iosep. lib. 14.
antiq. cap. 2.*

*Math, 22,**Mar, 3, 12,*

The cōclu-
ſion of thys
firſt conſi-
deration of
the tyme.

was, would ſeeme to belecue, and di-
vulgate abroad, and thereof in the
Goſpell, they are thought to haue
beene called *Herodiani*, that is, He-
rodians or followers of Herod, who
came to tempt Chriſt, with the
Scribes and Pharifies.

Wherefore to conclude at length,
this weighty poynt of the tyme of
Chriſtes appearing; ſeeing that a-
bout y^e birth of Ieſus vnder Herods
raigne, there concurred ſo manie
ſignes and arguments together: as
the generall peace of the Romaine
Empyre; the deſection of the lyne
and regiment of Iuda; the open de-
cay of the ſecond Temple; the iuſt
calculation of Daniels Hebdoma-
des; the attestation of Oracles; the
oſeruation of Rabbines; the pub-
lique fame & expectation of all the
Iewes: together with the palpable
experience of more then fifteene
hundred yeeres paſt, ſince Ieſus ap-
peared, wherein we ſee the Iewiſh
people in vaine doe expect another
Meſſias, they being diſperſed ouer
all the world, without Temple, law,
Sacrifice, Prophet, or promiſe for
their redemption, (which neuer hap-
pened vnto the til after Ieſus death,
for

for that in all other theyr baniſhments, captiuities, and afflictions, they had ſome Prophecie, conſolation, or promiſe for theyr deliuerie.) Theſe things all (I ſay) conſidered and put together, we may moſt vndoubtedly and aſſuredly conclude, that Ieſus was borne at the iuſt time appointed, and fore-told by the ſpirit of G O D ; and conſequentlie, that he only was the true Meſſias & Sauior of the world, which yet ſhall better appeare, by examination of other things that are to follow.

The ſecond Conſideration.

NOW in the ſecond conſideration Chriſt hys
there come to be weighed theſe byrth.
poynts following; the lyne & ſtock
of Ieſus; his manner of conception;
the place of hys byrth; his circumci-
ſion & name; hys adoration by the
Magi; his preſentation in the Tem-
ple; and hys flight to Egypt.

For hys line and ſtock, there was Ieſus lyne.
neuer man denied or doubted, but
that Ieſus was directly of the Trybe
of Iuda, and deſcended linially by
hys Mother of the peculier houſe of * 3, Reg, 7,
Dauid, (* according as it was fore- Pſalm, 80,
tolde

*Eſay, 11,
Math, 1,
Luke, 3,*

** Of thys
matter writeth Iosep.
lib. 18. cap.
1. antiq.*

*1. Regu. 17.
2. Reg, 2,*

*Math, 13.
Luke, 6.*

tolde that the Meſſias ſhould doe,) which is prooued moſt cleerely by the two Genealogies & pedigreees, ſette downe by S. Matthewe and S. Luke, of the bleſſed Virgins whole diſcent, from Dauid to Ioseph, that was of the ſame Tribe and kindred with her. And it is confirmed by theyr repaying to Bethleem, (when Proclamation was made by Cyrenius in * Auguſtus name, that euery perſon ſhould repaire to the heade Cittie of theyr Trybe and family, to be ceſſed for theyr Tribute,) ſeeing that Bethleem was the proper Cittie onely of them that were of the houſe and line of Dauid : for that K. Dauid was borne therein. And finally, it is euident by that the Scribes and Pharifieſes, who obiected matters of much leſſe importance then thys againſt Ieſus, (as that he was a Carpenters ſonne, therby to debaſe him for hys pouerty,) yet neuer obiected they againſt him, that he was not of the houſe of Dauid, which they would neuer haue omitted, if they might haue doone it with any colour : for that it wold haue weighed more againſt him then all the reſt : and would in one word haue dyſpatched

atched the whole controuerſie. Nay
 adde further, that it remaineth re-
 ſiſted in the Jewes Thalmud it ſelf, *Thal. tract.*
 that *Ieſus of Nazareth Crucified, was San. ca. Nig-*
the blood royal from Zorobabel of mar had.
the houſe of David.

For the maner of his conception,
 and of the Meſſage or annunciation
 made vnto hys Mother by the An-
 gel, albeit it depend principally, vp-
 on the relation and credite of the
 Virgine herſelfe, who onely was pri-
 tic thereunto : and vppon the testi-
 monie of Ioseph, to whom it was re-
 vealed by the ſame Angel afterward;
 yet, he that ſhall conſider the circū-
 ſtances of the thing it ſelfe : as firſt,
 the ſimplicity of both the reporters,
 then, howe that it is not vnlikelie,
 that Ioseph beeing iuſt (as he is de-
 ſcribed) woulde haue concealed a
 thing ſo much againſt himſelfe, &
 againſt the Law, if he had not ſome
 way beene aſſured of the truth.

Thirdly, the innocent age of the
 beſſed Virgine, (who was not paſt
 ſeuerenteene yeeres olde at that tyme,
 S. Auguſtine and other auncient
 fathers doe prooue by manifeſt ar-
 guments) All theſe things I ſay, do
 make it improbable, that ſhe would
 inuent

The maner
 of his con-
 ception.
Luke, 1,

Math, 1,

Augu lib. 4.
de Trim. ca. 5
et lib. cont.
Iudaos ca. 5,
Chriſoſt. in
cap. 1, Luc.

inuent ſuch a matter of herſelfe. And finally, the ſtrange prophecy which ſhe vttered in her Canticle of *Magnificat*, and which we ſee now fulfilled, (albeit at that tyme very unlikely,) to wit, *That all generation ſhould call her bleſſed*. Theſe circumſtances, he that ſhal conſider them cannot but ſee that the matter muſt needs be true.

The maner
of Ieſus na-
tiuitie.

Eſay, 7.

Parthenos.

Rab. Simeon

Ben. Iohaj.

And as for the kind and maner of hys natiuitie : moſt manifeſt it is by ſcripture, that the Meſſias was appointed to be borne of a Virgine, ſo ſayth *Eſay* plainlie : *Behold, a Virgine ſhal conceiue, and bring forth a Sonne*. And *Eſay* appointeth thys to King Achaz for a wonderfull and ſtrange ſigne from God, which he could not haue doone in reaſon, the Hebrue word in y^e place, might haue ſignified a young woman onlie, (as ſome latter Rabbines will affirme) for y^e it is no ſigne or ſtrange thing, but very common and ordinary for young women to conceiue and bring forth children. Wherefore the Septuagint doe very well translate it in Greeke, by the proper name of *Virgine*, and ſo did alſo the eldeſt Jewes vnderſtand it, as Rabbi Simeon

well noteth. And Rabbi Moſes
adarſan, of ſingular credite wyth
the Iewes, vpon theſe words of the
Pſalmes: *Truth ſhall bud forth of*
the earth, &c. ſayth thus: heere
Rabbi Ioden noteth, that it is not
ſaid, *Truth ſhal be ingendered of the*
earth, but, *Truth ſhall bud forth,*
to ſignifie thereby, that the Meſſi-
as (who is meant by the worde
truth) ſhal not be begotten (as o-
ther men are) in carnall copulation.
Thus farre Rabbi Moſes: who in
another place, that is, vppon the
twenty and five Chapter of Gene-
ſis, alledgeth Rabbi Berachias to be
of the ſame opinion; and to prooue
out of the hūdred & nine Pſalme
the fourth verſe.

The ſame is prooued alſo, in the
ſame words of the Prophet Ieremie:
And hath created a newe thing vppon
the earth: a woman ſhal inuiron (or in-
ſe) a man. That is, ſhe ſhall in-
ſe him in her wombe, and bring
him forth after a newe and ſtrange
manner, without generation of man.

And finally, Rabbi Hacadoſch pro-
ueth by Cabala out of many places
of Scripture, not onely that the Mo-
ther of the Meſſias ſhal be a Virgine,
but

in capit. 2,
Gene.

Rab. Moſes
Hadar. in
Pſal, 14,
Verſe. 12.

Ierem, 31,

Ra. Hac. qu.
3. in Ea. c. 9.

*Betu. in lib.
de car. Sibyl,*

*Clem. in
recog.*

The place
appointed
for y^e byrth
of the Meſ-
ſias.

Mich, 5,

but alſo that her name ſhall be Ma-
rie. All the tenne Sibyls in like man-
ner, (according as Betulius ſetteth
out theyr Prophecies) doe make ſpe-
ciall mention of the Mother of the
Meſſias, that ſhe ſhould be a moſt
pure and holy Virgine; ſo that thys
matter was reuealed very cleerely,
both to Iewe and Gentile before it
came to paſſe. And Clemens Alex-
andrinus writeth, that Simon Ma-
gus, to the end he might not ſeeme
inferiour to Ieſus in thys poynt, fay-
ned, that he was alſo borne of a Vir-
gine, as Ieſus was.

That Bethleem where Chriſt was
borne, was the peculier place preor-
dained by God for the byrth of the
Meſſias: the Prophet Michæas fore-
told plainly, when he vttered dyuers
ages before Chriſt was incarnate,
theſe wordes; *And thou Bethleem
Ephrata, art but a little one (in re-
ſpect of thouſands in Iuda:) and yet
ſhall there come forth of thee, one
that ſhall be the RULER of Iſrael:
and his coming forth is from the be-
ginning, and from THE DAIES
OF ETERNITIE.* By which
wordes is plainly expreſſed, that albeit
Bethleem were but a lytle poore
Towne,

Towne, (as indeede it was, in comparison of many other in Iuda:) yet therein ſhould be borne temporally that Gouvernour of Iſrael, whoſe diuine byrth, was before the worldes foundation, and from all eternitie. And ſo doe interprete thys place, both Iſonathan Ben vziell the great Author of the Chaldie Paraphraſe, (who dyed twenty-cyght yeeres before our Sauour Chriſt was borne,) and alſo Rab. Selomoth and Hacadofch, in theyr Commentaries vpon thys place of Michæas.

The ſame thing fore-tolde Dauid of Ephrata, or Bethleem, (for both names doe ſignifie one thing, as appeareth by the former place of Michæas and * others,) when talking of the Meſſias, & beeing deſirous to knowe where he ſhould be borne, ſayth; *I will not goe into the tabernacle of my houſe, nor into my bed: nor will I giue mine eyes ſleepe, or reſt to the temples of my head: Vntil I finde out the place that is appointed for my Lord: the tabernacle (or houſe) for the God of Iacob.* And then, the myſterie beeing reuealed vnto him: he ſayth preſently; *Beholde, wee haue heard of it (nowe) in Ephrata (or Bethleem,)*

* Gene, 35.
and 48.
1. Cron, 2.
Pſalm, 131,

* This he
ſaid for that
in Dauids
time Beth-
leem ſtoode
nigh vnto
woods.

Math, 2,

*Orig. cont.
Celf.*

The Angels
ſinging.

The name
of I E S V S.

*Bethleem) we haue founde it out in
the fieldes of * woode. And to ſhewe
how he reuerenced y place for that
cauſe, he addeth immediatly ; Wee
will adore in the place where his feete
haue ſtoode. Whereby he fore-pro-
phecieth, not onely the adoration
uſed after in that place vnto Ieſus by
the Magi, or three kings of the Eaſt,
but alſo of all other adoration uſed
in the ſame place in the memorie of
Ieſus, by other deuout Chriſtians
vntill thys day ; for which cauſe O-
rigen ſayth, that the place of Bethle-
em, was moſt famous and renow-
ned in hys dayes.*

For the Angels appearing to the
Sheepe-heards, in the nyght of the
Natiuity, there can be no more ſaid,
but the credite, honeſtie, and ſimpli-
citic of them that reported it ; and
likely it is, they woulde neuer ſayne
a thing, that might haue beene reſu-
ted by testimony of the ſheepheards
themſelues, if it had beene falſe.

Of the Name of I E S V S, giuen to
hym in hys circumciſion : it waſt o
be ſcene ſette down in a booke, that
how ſoeuer it were not ſcripture, yet
waſt it extant in the worlde before
Chriſt waſt borne. I mean the ſecond
Booke

Booke of Esdras, which hath thefe wordes in the perfon of GOD the Father. *Behold, the time ſhall come, 2. Eſdr. 7, when the ſignes ſhall appeare that I haue tolde, &c. And my ſon IEſVS ſhal be reuealed, with thoſe who are with him. And after thoſe yeeres my ſonne CHRIST ſhall die: and the earth ſhall render thoſe that ſleepe therein.*

Rabbi Hacadoſch alſo prooueth by arte Cabaliſt, out of many places and textes of Scripture, that the Meſſias name at his comming, ſhall be IEſVS. And among other, hee addeth this reaſon: that as \bar{y} name of him who firſt brought the Iewes out of bondage into the Lande of Promise, was Ieſus, or Ioſue, (which is all one) ſo muſt his name be Ieſus, that ſhall the ſeconde time delyuer them frō the bondage wherein they are, and reſtore them to theyr olde and auncient poſſeſſion of Iurie: which is the chiefe benefit they expect by the Meſſias.

*Ra. Haca.
in Eſay, 9,
Gene, 49,
Pſal, 71,
and 95.*

Note thys reaſon.

Finally, it is not probable, that the Virgine Mary ſhould fayne thys name of herſelfe, for that among the Iewes there were many other names of more honour and eſtimation at that

Proofes of Christianitie.

that time; as Abraham, Isaac, Iacob, Moses, and Dauid. And therefore if she wold haue feigned anie: it is like she would haue taken one of them, as soone as this, which had not been the name of any great Patriarch.

The coming of the three kings.

* *Cypr. ser. de Bapt. et idem Tert. lib. 3. cont. Marcion. in billar. lib. 4. de Trin. Iosua, 12.*

* *14. Thomas as saith the Lyturgie of the Aethiopians, et Calend. Grecorum.*

There followeth the comming of the three Magi or wisemen frō the East: of whom * Cyprians wordes are these: *It is an old tradition of the Church, that the Magi of the East, were Kings, or rather little Lords of particuler places.* Which is to be vnderstoode, such little Kings as Iosua slew thirty in one battaile. And it is to be noted, that S. Matthew maketh mention of the comming of these Kinges to Ierusalem, as of a knowne & publique matter, whereof all Ierusalem and Iurie were able to beare him witnesse. For he talketh of theyr often comming to Ierusalem, and of the inquiry for the new borne King: of their speech & conference had with Herod: as also of Herods consultation with y Scribes and Pharisees about the place of the Messias birth. And finally, he sheweth the most pittiful murder that ensued, of almost * infinite infants, in all

all the circuite of Bethleem for this
matter. Which could not be a thing
unknown to all Iurie, & much lesse
fained by the holy Euangelist Saint
Mathew; for that he shoulde haue
giuen his aduersaries the greatest ad-
uantage in the world; if he had be-
gun his Gospell, with so notorious
and open an vntruth, which might
haue been refuted by infinite per-
sons that were yet aliue.

Epiphanius is of opinion, that the
three Kinges arriued in Ierusalem,
two yeeres after Christes Natiuitie,
for that Herod slewe all the infants
of that age. But other holde more
probable, that the starre appeared
into them, two yeeres before Chri-
stes natiuity, so that they came to
Bethleem the thirteenth day after
Christes byrth, according as the
Church doth celebrate the Epipha-

*Epiph. ha-
rit. 51.*

*Amō. Alex.
in Harm.
Niceph. lib.
1, cap. 13.*

Saint Basile thinketh that they
were learned men, and myght by
their learning and Arte Magicke,
wherein those Countymen at that
time were very skilful, vnderstande
and feele, that the power of theyr
Heathen Gods, was greatly dimini-
shed and broken. They might also
be stirred vp with that comon brute,

*Basil ser. in
nati. Dom.*

N

and

Suet. in Vef.

cap. 4.

Iosep. lib. 7.

de bel. c. 1. 12.

Num. 24.

Prophecies
of things
that should
fall out in
Bethleem.

Num. 24.

Psal. 71.

Ierem. 31.

Gene. 35.

and generall prophecie, spread ouer all the East in those dayes, as both Suetonius and Iosephus do recorde. That out of Iurie should come an vniuersall King ouer all the worlde. By these meanes (I say) and by the prophecie of Balaam, lest among them from Moses time, (for he was a Gentile) whereby was signified, that a starre should rise and declare a great and mighty King in Israell; they might be induced at the sight of this starre, to take so long a iourney as they dyd towards Iurie.

Thys starre (as I haue sayd) was fore-told by Balaam a Heathen prophet, aboue one thousand and five hundred yeeres before it appeared. And after Balaam againe, it was prophesied by Dauid, that Kings of Arabia, Saba, and other Eastern Countries should come and adore Christ, and offer both golde and other gyfts vnto him. The murdering of those infants of Bethleem, was presignified by Ieremie, in the weeping of Rachell for the slaughter of her children: which Rachel was buried in Bethleem, and for that cause those Infants were called her children, albeit she were dead aboue

tho

thouſande yeeres before they were ſlaine, and aboue one thouſand and five hundred yeeres before Ieremie wrote thys prophecie.

Amongſt which infants, Herode alſo for more aſſuraunce, ſlewe an infant of his own. For that (as Phyloteth) he was diſcended by hys Mothers ſide of the lyne of Iuda.

Philo lib. de temp.

Which crueltie comming to Auguſtus cares, he ſayd, (as Macrobius reporteth) that he had rather bee Herods ſwine then hys ſonne, for that he being a Iewe, was forbidden by his religion to kil his ſwine, though not aſhamed to kil his ſonne.

Macro. lib. 2 Saturnal. cap. 4.

The ſame ſtarre wherof we ſpake, is mentioned by dyuers Heathen Wryters : as by Plinie, vnder the name of a Comete, (for ſo they termed all extraordinary ſtarres) which appeared in the latter end of Auguſtus dayes, & were far different from all other that euer appeared. And therefore contrary to the nature of thoſe kind of ſtarres, it was adiudged by the whole Colledge of Soothſayers, to pretend vniuerſall good vnto the earth ; and for that cauſe had an image of mettall erected to it in Rome, and (as Plinies wordes are)

Plin. lib. 2. capit. 25.

Heathen teſtimonies for the ſtar which guided y^e Wiſemen.

Is Cometa Venus, tota orbe colitur, that onely Comete, is worshypped thorough out the whole world.

*Orig. cont.
Celsus.*

Origine also, writeth of one Chæremion a Stoike, that was much moued with the consideration of this Starre, and for that after the appearance therof, he perceiued the power of hys Gods decayed: tooke a iourney into Iurie, (in companie of other Astronomers) to informe himselfe further of the matter. Wherunto Chalcidius a Platonicke doth ad, that the Chaldaean Astronomers did gather by contēplation of this star, that some God disscended from heauen to the benefit of mankind. And finally, the Sibyls talking of the coming of Christ, affirmed plainlie:

*Chalcid apud
Marfil.
Ficin tract.
de stella
Magi.*

*Sibyl. Samia
apud Betul.*

Rutslans eum Sydus monstrabit: a blazing starre shal declare his coming. Which prophecie, Virgil the Poet hauing read in Augustus tyme, and soone hauing seene y same fulfilled: applyed it (as I haue shewed before of all the rest,) to the flattering of Cæsar, and therefore he sayth in the place before alledged.

Eglog. 4.

*Ecce Dionai,
processit Cæsaris astrum.*

Behold the star of Cæsar, (descen

ded of Venus) hath now appeared. Which starre indeede, was the starre of Cæsars Lord and Maister.

After fortie daies past ouer, Saint Luke reporteth, how Iesus by hys Mother was presented in the Temple of Ierusalem : and therewithall, recounteth two strange things that happened at the same time ; to wit, that two graue and reuerende persons, Simeon, surnamed Iust, and Anna the Prophetesse : both of singular sanctitie amongst the Iewes, comming into the Temple at the same time when Iesus was there in hys Mothers armes : tooke notice of hym, and acknowledged him publicely for the Messias and Sauour of the world Fore-telling also by the Spyrte of prophetic, dyuers particular things y were to ensue, both to Christ and Christians, & especially to hys Mother the blessed Virgine.

Luke, 12.

The presentation of Iesus in Ierusalem.

Which things being published at that time, and confirmed afterwards by the euent, doe well declare, that this narration of S. Luke could not be forged ; as doe also the number of particuler circumstaunces sette downe about the tyme, place, and persons, most notoriously knowne

Anna the
Prophe-
teſſe.

Simeon.

*Thal. tract.
piskei. A-
wouth.*

*Thal. tract.
Ioma. cap.
Tereph. Be-
calpi.*

Chriſtes
flight into
Egypt.
*Luke, 2.
Oſea, 11,*

Eſay, 19.

to all Ieruſalem. For, as for Anna, ſhe had lyued from her youth vntill fourſcore yeeres of age in the Temple, and thereby was knowne to the moſt part of Iurie. And as for Simeon, he was the Scholler of the moſt famous *Hillel*, & condiſciple to *Ionathan* maker of the Chaldie Paraphraſe, of whom I ſpake before, and the Iewes Thalmud confeſſeth, that by the death of theſe two men, (eſpecially of Simeon) fayled the ſpyrite of the great Synagogue, called *Sanhedrin*: which after the captiuitie of Babilon vntill Herods tyme, ſupplied (in a ſort) the ſpirit of prophecie, that was expreſly in Iſrael before the ſayd captiuitie.

Of Chriſtes flight into Egypt for feare of Herod, S Luke wel noteth, that it was prophecied by Oſea long before: *that God would call his ſonne out of Egypt.* And the Prophet *Eſay* deſcribeth the ſame very particuler when he ſayth: *Behold, our Lord Iſhona ſhal aſcend &c, (or ryde) & ppeare a lyght cloude:* (which was his fleſh or humanitie) *and ſhall goe down into Egypt, and all the Idoles of Egypt ſhall ſhake at his preſence.*

Which latter poynt, *Eusebius* ſhew

sheweth that it was fulfilled most evidently in the sight of al the world, for that no Nation came to Christian Religion with so great celeritie or seruour, as dyd the Egiptians, who threw downe theyr Idols before any other heathen Nations. And as they had beene the first in Idolatrie to other Countreyes : so were they the first, by Christes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followeth in Esay : *And I wil giue Egipt into the handes of cruell Lordes : and a Potent King shall take dominion ouer them.* Which was fulfilled about the verie time wherein Christ was to come. For that then, after many spoyles and cruelties exercised vpon Egypt by the Romaine Lords & Princes, as Pompey, Cæsar, Anthony and others : in the end Cleopatra theyr Queene, that was the last of all the bloode and lyne of the Ptolomies, was enforced to sleigherselfe : and so Augustus the Emperour tooke possession of al Egypt, and subiected it as a Prouince to the Romaine Empire.

But consider you, how Esay concludeth y^e matter, after all these temporall

*Euseb. lib. 6
dem cap. 20,
et lib. 9, cap.
2, 3, 4.*

The benefite that Egipt receiued by Christes flight vnto it.

porall afflictions threatned against Egypt, and confesse, that such aduersitie, is no signe of Gods dysfa- uour to the who receiue it. For thus sayth God after all his cominations, *In that day, there shall be an Altar of Iehoua in the midst of Egypt: they shall cry to God in their tribulation, and he shall send them a Sauour, &c. Blessing shall be in the midst of that Lande, to whom the Lord G O D of Hostes hath given his benediction, say- ing: Blessed is my people of Egypt.* And heere we make an ende of our second Consideration.

The third Consideration.

The life &
actions of
I E S V S.

*Iust. in Trip.
Chris. in Ioh.
Aug. li. 4. de
Trim. cap. 5.*

N Ow in the third place there cometh to be considered, (according to our former diuision) the life, conuersation, doctrine, & myracles of I E S V S. And first, touching things doone by him after hys coming out of Egypt, which might be about the sixt or seauenth yere of hys age, vntill hys baptism by S. Iohn, which was the thirtith, there is lytle recorded, cyther in prophane, or Ecclesiasticall wryters. For that as S. Iustine, S. Chrisostome, S. Augu-
stine

line & others do write, he bestowed that time in the comon exercise and labours of mans lyfe : thereby to shewe hymselfe true man, and gyue demonstration how much he hated and detested idlenes.

Of S. Iohn Baptist.

OF Saint Iohn Baptist, all Hebrue Wryters of that tyme doe make mention, with exceeding praise and admiration of hys holinesse : especially Iosephus that lyued immediatly after Christes daies, sayth : he was,

Vir optimus : Iudeos excitans ad virtutum studia. A most excellent man, *Iosep. lib. 18, antiq. cap. 7*

styring vp the Iewes to the exercise of vertue. He addeth also, that partlie for feare of the great concourse of people which flocked vnto him, and partly by the solicitation of Herodias, concubine and brothers wife to Herode Antipas, the great Herods sonne, for whose cause he had turned off hys owne wife, daughter to Areta King of the Arabians : hee was apprehended and imprysoned in the Castle of Acherun, and therein soone after put to death. Which murder, Iosephus esteemed to be

the cauſe of all the miſery which inſued afterward to Herode and his whole familie.

Mala, 3.

S. Iohns behaviour towards
Chriſt,

*Math, 3,
Marke, 1.
Luke, 3.*

Of this man it was written by Malachie the Prophet: *Beholde, I ſend my meſſenger (or Angel) before me, and he ſhall prepare the way before my face: and preſently ſhall come to his Temple, the RULER whom ye ſeek, & the MESSENGER OF THE TESTAMENT whom ye deſire.* Which prophecie was fulfilled moſt evidently, vpon the preaching of S. Iohn, when Chriſt came vnto him, and albeit S. Iohn had neuer ſeene him before, yet he acknowledged hym for the Meſſias, in the preſence of infinite people, and his acknowledgement was confirmed by the viſible deſcending of a Dove and voice from heauen, in the ſight and hearing of all the people preſent, according as three of our Euangelists doe report. Which they would neuer haue preſumed to doe had not the matter beene moſt evident, and without all compaſſe of deniall or contradiction.

And truly, no one thing in all this ſtory of Ieſus lyfe, dooth more eſtabliſh the certaintie of his beeing

the true Messias : then that S. Iohn Baptist, whose wisdom, learning, vertue and rare sanctitie is confessed and recorded by the writings of all our aduersaries, should refuse the honor of the Messias offered vnto him selfe, and lay it vpon Iesus : as also, should direct those disciples that depended vpon him, to the onely following & embracing of Iesus doctrine. Which is most euidently proued that he dyd, for that so many followers and Disciples as him selfe had, not one appeared euer after, that was not a Christian.

The preaching & doctrine of Iesus.

W Hen Iesus was baptised, he began to preache, and hys whole doctrine was directed to the manifestation of hys Fathers wyll, and amendement of mans life. It tendeth all to this one ground and principle. *Thou shalt loue the Lord thy GOD with al thy soule : and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, & euident, though it treated of most high mysteries. It had neither pompe nor pride of rethorickall wordes, nor flattering of mans wicked-

Deut, 6.

Math, 2.

Heathen
doctrine,

Jewiſh Ce-
remonies.

Turkiſh
Alcoran.

The com-
pariſon of
Chriſtes
Law with
that of Mo-
ſes.

Math, 5.

wickednes, as the doctrine of manie
Phyloſophers had. Neither conſiſted
it, of vnprofitable externall ceremo-
nies, as the latter obſeruations of the
Jewiſh Law did, nor was it fraught
with carnalitie and ſpyrite of thys
world, as the Turkiſh Alcoran, and
other ſectaries doctrine is. But al was
ſimplicitie; all was ſpyrite; all was
truth; all was honeſtie; all was hu-
mility; all was charitie.

It tooke away or diſanulled no
one perfect or ſpiritual point of Mo-
ſes Lawe, but rather reuiued, inter-
preted, fulfilled, and made perfect
the ſame. For wheras that comman-
ded externall obſeruaunce, thys ad-
deth alſo internal obedience. Where-
as that ſaid, loue your friendes, thys
adioyneth, loue alſo your enemies.
Whereas that commaunded we
ſhould not kyll, thys further com-
mandeth to ſpeake no angry words.
Whereas that prohibited to commit
actuall adultery; thys alſo forbyd-
deth to couet in mind. Wheras that
ſayde, take no intereſt or uſury of a
Jew that is thy Countriman: thys
ſayth, take it of no man what ſoe-
uer. Whereas that accounted euerie
Jew onely to be thy neighbour, this
teacheth

teacheth euerie perſon lyuing to be
thy brother. Whereas that taught
thee to offer vp a Calfe, a Sheepe, or
an Oxe for thy ſinnes : thys inſtruc-
teth thee, to offer vp a contrite hart,
by fayth in the bloode of him that
dyled for all, with a firme & reſolute
purpose of amendement of life. And
finally, this doctrine tendeth wholly
to the true, ſincere, and perfect ſer-
uice of G o d thy Lorde, that made
and redeemed thee, to the exaltation
of his holy name, power, goodneſſe,
& glory : to the depreſſion of mans
pryde by diſcouering his miſery, to
the contempt of this world & vaine
pompe thereof, to the mortification
and ſubduing of our ſenſuall appe-
tite : to the true loue and vnſeyned
charitie of our neighbour : to the
ſtyrring vp of our ſpirit to celeftiall
cogitations; to peace of conſcience;
tranquility of minde; purity of bo-
die; conſolation of our ſoule. And
in one word, to reduce mankind a-
gaine to a certaine eſtate of innocen-
cie, ſimplicite, & Angelical ſancti-
tie vppon earth, wyth hys eye fixed
onely in the eternall inheritaunce of
Gods kingdome in heauen.

Thys was the doctrine deliuered
by

The effect
of Chriſtes
doctrine.

by Iesus; which is the same that the Prophets of God fore-tolde shoulde be deliuered by the Messias.

The life & conuersation of Iesus.

AND as for hys life & conuersation, by y^e testimonie of his greatest aduersaries, it was more admirable then his doctrine, his lyfe beeing a most liuely Table, wherein the perfection of all hys doctrine was expressed. A man of such grauitie, as neuer in hys lyfe hee was noted to laugh, of such humilitie, as beeing the sonne of G O D, he scarce vsed in thys worlde the dignity of a seruant, of such sweete and milde behauiour, as all the iniuries of hys enemies, neuer wrested frō him one angry word. Finally, he was such a one, as he was described by Esay, so many ages before he was borne, in these words; *He shal not cry nor contend, nor shal any man heare his voice in the streete: he shal not crush a broken reede, nor tread out a little flaxe that lieth smoking on the ground.* &c. And another Prophet not long after him, brake foorth into thys speech, vpon cōsideration of the behauiour that

Esay, 42,

that should be in the Messias : Re- Zach, 9.

ioyce thou daughter of Sion : triumph
thou daughter of Ierusalem : for be-
hold thy King shal come vnto thee, thy
iust Sauer : he is poore and humble.

&c. And as the Prophets did foretel
the vertue & sanctitie of the Messi-
as, so the deuils theselues could not
but confesse the same to haue beene
fulfilled in the person of Iesus; as is
most euident by the testimonie of
Porphiry, a professed enemy of the
Christian name. Who after conside-
ration of diuers Oracles vttered by
hys Idols, touching Iesus, he brea-
keth forth into this cōfession. *It is ex-*

*ceeding wonderful, what testimonie
the Gods do giue of the singuler pietie
& sanctitie of Iesus : for which they
auouch him rewarded with immorta-
litie : but yet these Christians are de-
ceiued in calling him G O D. Thus
much writeth Porphirie. And last of
all Iosephus the Iew, that was borne
immediatly after Iesus, writeth of
him thus. There was at this time one
Iesus, a wise man, if it be lawfull to
call him a man : a worker of most
wonderful miracles, & a Maister &
teacher of all such men, as willinglie
were content to imbrace the truth.*

*Porph. lib, de
laud. Phyls,*

*Iosep. lib. 18,
antiq. cap. 7.*

of

Of Ieſus myracles.

Predictions
of the Meſ-
ſias myra-
cles.

*Lact. lib. 4,
diuina. In-
ſtit. cap. 15*

BY which testimony of Iosephus, we see mention also of Iesus myracles, which is the next thing whereof we are to consider. And as Iosephus in this place, (being a Iewe) beareth witness that Iesus performed many strange myracles: so most apparently, and according to the interpretation of Iosephus in this place, were the same miracles foretold by the Prophets of G O D, that they should be done by y true Meſſias. So Esay in his thirty-five chapter, describeth at large, how the Meſſias at hys comming, shall declare hys commission, by giuing sight to the blinde, hearing to y deafe, speech to the dumbe, and agilitie of bodie to the lame and cripple. And that which is more; God reuealed thys poynt very particularly to the Gentiles by the Sibyls, among whom, one of them wrote thus of Christ to come, as Lactantius recordeth: *He shall doe all by his onely word, he shall cure all infirmities: he shall raise the dead: he shall make the lame to run and skip: the deafe shall heare: the blinde*

Blinde ſhall ſee : and the dumbe ſhall ſpeake. In ſiue lones & two fiſhes, ſiue thouſand perſons ſhall be ſatisfied, and the fragments ſhal fill twelue baskets, to the hope of many. He ſhal commaund the windes, and walke vpon the furious ſea, with his feete of peace.

And after diuers other Greek verſes to thys purpoſe, ſhee concludeth in theſe words; Men ſhall ſay, that I *Thal. tract.* am a mad and lying Prophetesse, but Beracoth, et when all theſe thinges ſhall come to Mermapſſe, then remember mee : for then ſha. *Colin.* ſhall no man ſay more, that I was a lyar, but rather the Prophet of the great God.

To theſe predictions of Prophets in Iurie and among the Gentiles, do agree the Doctors of the Iewes theſe ſayes, in many places of their Thalmud : to wit, that the Meſſias ſhall be moſt wonderful in working myracles. And in theyr publique Commentary vpon Eccleſiaſtes, they haue theſe words. *All the former miracles* of Prophets or Saints ſhal be nothing *Mifdrach, co* like the myracles of the Meſſias, when *beletb, ca. 1,* he commeth. And thus much of the fore-telling of Chriſtes miracles. But now for the fulfilling thereof in Ieſus; that is, howe theſe predictions

were

The confession of Iesus myracles by hys enemies.

*Tba. in tract
Auodaz a-
ra Misdr.
Cobeletb
Alcoran A-
2047. 14,
11, 13.*

were performed in the stupendious workes and actions of our Sauour Christ, there is no difficultie. For that besides the former testimony of Iosephus, (which were sufficient in this case) the Iewes themselves doe graunt and record Iesus miracles, in diuers places of Treatises of the Thalmud; yea, they make mention of many wonderful things that Iesus did, which are not written by our Euangelists. The same doth Mahomet in his Alcoran, affirming Iesus the sonne of Mary, to haue beene a great Prophet, & to haue wrought hys myracles, by the onely power & Spyrite of God; and that himselfe was sent to confirme Iesus doctrine, sauing onely in the poynt of hys God-head: wherein he sayth, that Iesus went too-farre, & had a check for the same at Gods hand when he returned to heauen.

Thus much do these enemies confesse of Iesus miracles. Which, as it much, comming from such witnesses: so if they would either deny or dissemble the same, they myght be prooued against them by most evident reasons: especially in two poynts, wherein there can be no possibility

babil

bility of any deniall.

The first is, the calling and retayning of hys Apostles, and other followers, (whereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of dyuers callings, states, conditions, trades, and occupations in the world. And yet al, vpon the sudaïne, left both father, mother, wife, children, & other temporal respects, & followed him, who had nothing to giue or promise thē in this world. A man, that neuer spake them faire, or vttered doctrine that was not repugnant to the sensuality of this life, as may appeare by theyr owne wringes and testimonies of hym. A man, that was accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially disliked by them that were in government, as a dangerous and troublesome man to the state. One that had neyther freendes in the worlde to beare hym out, nor a house to put hys head in. And yet notwithstanding all thys, that worldly men and women, and some such also as were great sinners, & loose lyuers before, should

The calling of the Apostles.

Iosep. lib. 18, antiq. cap. 4

A great miracle.

ſhould leaue all their worldly hope, ſtay, and condition, to follow ſuch a man, with ſo great inconueniencies, loſſes, dangers, & diſfauours as they did; and ſhould continue with him in all his afflictions, and be content to die & looſe their lyues rather then forſake him, or abandon his ſeruiſe. This (I ſay) is ſuch a miracle, as neuer in the world ſet out the like, & muſt needs be graunted by the enemies to be ſupernaturall.

The miraculous facts of Ieſus.

THE ſecond poynt is, of external things and facts done by Ieſus, above all power of humane abilities, in the ſight and knowledge of all the Iewes, which facts were publiſhed by our Euangelists, and eſpecially by S. Matthew, in the Hebrew tongue, while yet the perſons were alive vpon whom they were wrought, or infinite other that might be witneſſes thereof. As for example, the rayſing of Lazarus in Bethania, that was a Village but a myle or two diſtant from Ieruſalem: at vvhich death and buriall, (being a Gentleman) many Scribes and Pharisees

1.

John, 11.

mu

must needs be present, (according to the Iewish custome at that tyme, as is reported by Iosephus) and they saw him both decessed, interred, & the funerall feast obserued for hym, as also raised againe from death by Iesus, after four dayes of his buriall. With whom they did both eate and drink, and conuerse after his returne to lyfe, and euery day might behold him walking vp and downe openly in the streetes of Ierusalem. Thys storie (I say) how could it be feigned.

So in like manner, the rayising of the Archisinagogues Daughter, whose name is affirmed to be Iai-
 us, with dyuers other circumstances that doe make the thing most notable. The rayising of the widdowes sonne, before the gate of the Cittie Ierusalem, in the presence of all the people that bare the sayde corpes, and hee spake about it. The healing of the Cripple in Ierusalem, that had lyen thirtie and eyght yeeres lame, at the halloles side or Bath called *Probatina*, which miracle was done also in the sight of infinite people. The casting out of a Legion of deuils, from a man that for many yeres together

Ioseph. lib. 17. antiq. ca. 18.

2.
Math, 9. Marke, 5.

3.
Luke, 7.

4.
Iohn, 5.

5.
Math, 8. Marke, 5.

was

was known to lyue poſſeſſed in the Mountaines, which deuils by peculiar licence, obtained of Ieſus to enter into a heard of ſwyne, & ſo preſently carried two thouſand of them away into the ſea, & drowned them. Whereupon the whole Country about of the people called *Geraſimes*, beeing ſtricken with extreame feare vpon ſight of the fact, beſought Ieſus moſt humbly to depart from their borders. The feeding & filling of five thouſand men, beſides women and chyl dren, wyth five Barley loues and two fiſhes only. The turning of water into wine, at a marriage at Cana, in the preſence of all the Gueſtes. The healing of him by a word only, that had an incurable dropſie, and thys at the Table of a principall Pharifie, and in the ſight of all that ſate at dynner with hym.

Thys (I ſay) & diuers other ſuch myracles, which were doone in the preſence and ſight of ſo infinite a number of people, and recorded by our Euangelists, at ſuch times when many deſired to diſcredit the ſame, and might haue done eaſily by many witneſſes and authorities, if any one part thereof had beene ſubieced

6.

Math, 14.

7.

Luke, 9,

8.

Luke, 14,

to calumnation : cannot in reaſon
or probability be doubted of. And
therefore I muſt conclude, that ſee-
ing theſe things are about al power
of humane nature, and could not
be done, but by the finger and ver-
tue of the living God himſelfe, con-
ſidering alſo that it is impoſſible,
that God ſhould aſſiſt or gyue testi-
monie vnto any falſehood, it muſt
needes enſue, that all was true and
ſincere which Ieſus affirmed : and
conſequently, ſeeing he affirmed
himſelfe to be the ſonne of God, and
the true and onely Meſſias, it muſt
needes folow by theſe miracles, that
he was ſo indeede ; which is the
ground of that ſpeech of hys to the
ſanctiſſe Pharīſies, *If you will not*
beleene my words, beleene my deedes.
And thus much of Ieſus lyfe, doc-
trine, conuerſation, & miracles.

The con-
cluſion of
thys Conſi-
deration.

The fourth Conſideration.

Here remaineth now onely, the
fourth and laſt conſideration of
thys Section, which is, the paſſion,
reſurrection, and aſcention of Ieſus.
And about hys paſſion there is little
or no controuerſie : for that all hys
enemies

The paſſiō
and reſur-
rection.

*Iosep. lib. 18.
antig. cap. 4*

enemies doe agree and graunt, that he was betrayed by hys owne Disciple; apprehended, afflicted, and deliuered vp by the Iewes, and finally put to death vppon a Crosse by the Gentiles. The testimony of Iosephus may serue for all herein, whose words are these; *That the principall Iewes of his Countrey, hauing accusmed and deliuered ouer Iesus to Pilate (that was Governour of Iurie for the Romaine Emperor) he adiudged him to the Crosse.* The same doe other Iewes and Gentiles record, and therefore they take great offence & scandal, that we should attribute diuinitie vnto a man that had suffered death vpon the Crosse.

But if we shew that this was the eternall preordination and appointment of God, for sauing of mankind: and that the same was foretold both to Iew and Gentile from the beginning: and so vnderstood also by the Iewish Doctors themselves of elder times: then euery reasonable man (I trow) will remaine satisfied, and preferre Gods diuine wisdome before mans follie.

Christus

*Chriſtes aſcending to Ieruſalem to
receiue his paſſion.*

Iſt then conſider, that when
 Chriſt had ended his preaching,
 and wrought ſo many miracles as
 ſeemed ſufficient to hys eternal wiſ-
 dome, and when the time was come
 ordained for his paſſion, (wherof
 he told publiquely his Diſciples be-
 fore,) hee went vp to Ieruſalem of
 purpoſe to receiue hys death: and
 made a ſolemne entry into that Cit-
 y upon an Aſſe, which was pro-
 phesied of him many yeeres before;
Reioyce daughter of Sion. Behold thy Math, 21.
 FIRST KING and SAVIOVR, *Zach, 9,*
he ſhall come vnto thee vpon an Aſſe.
 And after hys abode ſome dayes
 at that place, hee was betrayed and
 ſold by his owne Diſciple, as Dauid *Math, 10,*
 afore hande in many places had *and 16.*
 fore-told ſhould come to paſſe. Then *Pſalm, 40.*
 he ſhewed his apprehenſion, & moſt *54, & 108.*
 in ſuile abuſage by the Iewes, wherof
 it was fore-propheciéd in his perſon
by Eſay; I gaue my body to them that
hate it, and my cheekes to them that Eſay, 50.
ſcuffed the ſame. I did not turne my
 O ſelfe

*selfe away from them that reproche
me : nor yet from them that dyd spe
in my face.*

*The barbarus abusage of Iesus, fore
tolde by prophecie.*

Psalms, 21,

AFTER thys barbarous intreatie by
the Iewes, they deliuered hym o
uer to Pilate a Gentile, & neuer cea
sed to sollicite and pursue theyr v
quenchable hatred against him, v
till they saw him on y Crosse, whe
also he was vsed in the highest de
gree of spightfull dealing. Where
likewise the Prophet Dauid made
mention long before, in the perso
of the Messias, when he sayd ; *They
percused my hands and feete : they di
uided among them my apparrell, and
vpon my (vpper) garment they di
cast lots.* And againe of another cru
elty hee complaineth, saying ; *They
gaue mee gaulle to eate, and in
thirst they refreshed me with Vinegar.*

Christes death plainly fore-told.

AND finally, that Christ shoul
die for the sinnes of mankind.

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaack : by the rayſing vp of the braſen Serpent, and by all other ſacrifices that were in the Law. Fore-tolde, not onely by the Scriptures before alledged, but alſo moſt plainly by Daniell, who was told by an Angell, that after a certaine tyme by him there appointed : *Ungetur Sanctus Sanctorum*, the Saint of Saints ſhal be annointed, *et occidetur Christus*, and thys annointed Saint or Chriſt ſhal be put to death. Zacharie alſo about the ſame tyme, dooth not onely fore-tell his death, but alſo the kind thereof, and from what people he ſhould receiue the ſame : for thus hee ſaith in the perſon of Chriſt himſelfe. *The inhabitants of Ierusalem at that day, ſhal looke vpon me, whom they haue crucified.*

Gene, 22, 23

Numb, 21.

Dan. 9.

Zach, 12.

The wonderful predictions of Chriſtes paſſion, ſet down by Eſay.

B V T if yee will reade the whole ſtory of Chriſtes paſſion, ſette down at large ſixe hundred yeres before it ſell out, I refer you to a narra-

Esay, 57,

Christes deformity vpon the Crosse.

Christ appointed to die for our sinnes.

tion of Esay, who to signifie the strangenesse of the case, beginneth with the Præface. *Who wil giue credite to that we shal report.* &c. And the a little after he goeth on in these words. *He shall mount vp as a twig frō a dry earth. He hath no forme or beautie vpon him. We beheld him, & there was no countenance in him, we saw him the most contemptible & despised man in the world. A man full of paines, and experienced in infirmitie. His countenance was obscure & dispicable, and we made no account of him. Truly he tooke vpon himselfe our griefes, and did beare our paines. We accounted him as a Leaper, and as a man stricken and punished by G O D. But he was wounded for our iniquities, and crushed in peeces for our wickednes. The discipline (or correction) of our peace lyeth vpon him: and by his woundes we are made whole. We haue all erred, and gone astray lyke sheep, euery man after his own wase, and God hath layd vpon him the iniquity of vs al. He was offered vp for vs, because he wold so, he shal be led to his slaughter as a sheepe: & as a Lambe he shal be silent before his shearers.*

For the sinnes of my people haue I stricken

ſtricken him ſaith God. He hath doone
no iniquitie, neyther was there deceit
found in his mouth Yet would the lord
crush him in infirmitie.

But if he ſhall giue his lyfe for ſin :
then ſhal he ſee a long ſeede (or gene-
ration) & the wil of the Lord ſhal be
directed in his hand. And for ſo much,
as his ſoule hath ſuſtained labour :
it ſhall ſee and be filled. And this MY
IUST SERVANT,* in his know-
ledge ſhall iuſtifie many, and beare
theyr iniquities. And I will allot vnto
him very many people, and hee ſhall
deuide the ſpoiles of the ſtoute for that
he hath deliuered his ſoule vnto death
and was accounted among the wic-
ked, & prayed for his treſpaſſours.

The increaſe
of Chriſtes
kingdome
after his re-
ſurrection.

* That is in
making
himſelfe
known, or
reuealing
the know-
ledge of him
ſelfe to the
world.

The particulars of Chriſtes paſſion,
fore-told by Sibylla.

THus particularly (as we ſee) was
the death & Paſſion of our Sa-
uiour Chriſt, fore-told by the Pro-
phets of Iſrael, to that Nation. Now
heare ye the Prophecie of Sibylla, if
ye pleaſe, wherein ſhe fore-ſhewed
the ſame to the Gentiles; Theſe are
her owne words, ſet downe by Lac-

Lactan, li. 4
diuin. inſtit,
ca. 16, et 18,

tantius. He ſhall appeare miſerable,
ignominious and deformed, to the ende
he may giue hope vnto the miſerable.
Afterwarde hee ſhall come into the
handes of moſt wicked and faithleſſe
men: they ſhal buffet him with their
ſacrilegious fiſtes, and ſhall ſpeake vppon
him, with their vncleane mouthes. He
ſhall yeelde his innocent backe to the
whyp, and ſhal ſay nothing while hee
receiveth the ſtripes, to the end he may
ſpeake to thoſe that are dead. He ſhall
beare a crowne of thornes, and they
ſhal giue him Gaule to eate, & Vine-
ger to drinke. And this ſhall be the
hoſpitalitie he ſhall find among them.
What thing can be more plainly de-
ſcribed then thys?

The conſent of Rabbines.

*Thal. tract.
Sanh. ca. he-
lec. Miſdr.
Ruth. Rab.
Iosep. in lib.
Siph. Rab.
Iacob et R.
Hanina in
cap. helec.*

NEyther doe the auncient Rab-
bines and Teachers among the
Iewes diſcent from this. For that in
theyr Thalmud, that was gathered
about one thouſand and two hun-
dred yeres agoe, the plaine ſenten-
ces of diuers are ſette downe: that
theyr Meſſias at hys comming ſhall
be put to death. And as for Rabbi
Jonathan, the Author of the Chal-
dic

die Paraphraſe, who died a little before our Sauour Chriſt was borne, he applyeth the whole narration of the Prophet Eſay before recited, (as *Eſay, 53.* needes he muſt) to the murder of the Meſſias by the Iewes. Whereupon Rabbi Simeon, that lyued the next age after hym, wryteth theſe words folowing; *Woe be to the men of Iſraell, for that they ſhall ſley the Meſſias. God ſhal ſend his ſon in mans fleſh to waſh them, and they ſhal murder him.* *Rab. Simeon Ben. Ichaſ. lib. de ſpe.*

Whereto agreeth Rabbi Hadarſan and others, and doe prooue further, out of the fore-alleged Prophecie of Daniell, Chapter 9, verſe 27. that after the Meſſias ſhall haue preached halfe ſeauen yeres, he ſhall be ſlaine. For that Daniel ſayth: *In halfe of ſeauen yeres, the Hoſte and Sacrifice ſhall ceaſe.* Vppon which wordes they comment thus: *Three yeres and a halfe ſhall the preſence of God in fleſh, cry and preach vpon the Mount Oliuet, and then ſhall hee be ſlaine.* Which words the Iewes ordinary * Commentarie vppon the Pſalmes, doe interprete to be meant of Chriſtes preaching three yeres & an halfe before his paſſion. Which *Rab. Had. in Dan. Dan. 9. * Miſdrasch Tehelim.*

diſagreeth very little or nothing from the account of vs Chriſtians, and of our Euangelists.

Of the miracles that fell out in Chriſtes death and paſſion.

THUS ſee we by all that hetherto hath bene ſayde, that the verie particulars of Chriſtes whole death and paſſion, were fore-tolde moſt plainly both to Iew & Gentile, and acknowledged alſo by the auncient Doctors of the Iewiſh Nation, before the effectuation thereof came to paſſe. And Sibylla addeth further two particular miracles, that ſhould fall out in the ſayd Paſſion of the Meſſias, to wit; *That the Veile of the Iewes Temple ſhould breake in two: and that at midday, there ſhould be darknes for three houres ouer all the worlde.* Which thing to haue bene fulfilled at the death of Ieſus, not onely S. Matthew doth aſſure vs in hys Goſpell: but alſo Eusebius affirmeth that hee had read the ſame word for worde, recorded in dyuers Heathen Wryters. And amongſt other, he citeth one Phlegon an exact Chronicler, that reporteth the ſame
in

*Lact. lib. 4.
diuin. Inſt.
capit. 19,*

Math, 27.

in the fourth yeere of the two hundred and two Olimpiad, which agreeth iust with the cyghteene yeere of Tyberius hys raigne, which was the yeere wherein our Sauior Christ suffered. And he goeth so nigh, as to name the very houres of the day, as our Euangelists doe. * Aesculus an old Astronomer, doth confirme the same, and prooueth moreouer, by the situation & constitution of the Sunne and Moone at that time, that no Eclipse could then be naturallie. Which thing in lyke manner, Dyonisius Areopagita did obserue in the very day of Christes passion, beeing at that time but twenty & fiue yeres olde, and yet well studied in Astronomie, as himselfe testifieth. And finally, Lucianus a learned Priest of Antioche, was accustomed to prouoke the Gentiles to theyr owne Commentaries & stories, for recorde and testimonie of those things.

*Eusebius in Chron. An. Domi. 32, Phleg. Trallian. 11. 14. Chro. An. 4 Olim. 202. * See Orig. cont. Celsi. 6. et Suid. in Verbo Iesus et Tert. in Apolg. Dioni Are. in Epist.*

Lucian pres. apud Euseb.

Of Iesus Resurrection.

T Here ensueth now, for ending & confirmation of all that hath beene sayd and prooued before, to adde a word or two of Iesus Resurrection.

rection. Which poynt, as of all other it is of moſt importaunce : ſo was it exactly fore-told both to Iew and Gentile, and promiſed by Chriſt himſelfe in all his ſpeeches while he was vppon earth. And among the Iewes, it was aſſured by all the Prophecies before recited, which do promiſe ſo great aboundance of glorie, ioy, & triumph to Chriſtes Church after his Paſſion. Which neuer poſſibly could be fulfilled, vnleſſe hee had riſen from death againe. And therefore the ſayd Reſurrection was prefigured in Ionas, together with the time of his abode in the Sepulcher. It was alſo expreſſly fore-ſhewed by Dauid, affirming ; *That God would not ſuffer his holy one to ſee corruption.* And after him againe, more plainly by the Prophet Oſe ; *He ſhall quicken vs againe after two dayes, in the thyrday he ſhall raiſe vs, & we ſhall liue in his ſight.* And to the Gentiles, Sibylla left written not far from the ſame time : *He ſhall ende the neceſſity of death by three dayes ſleepe ; and then returning from death to liue againe, he ſhall be the firſt that ſhall ſhew the beginning of Reſurrection to his choſen : for that by conquering death*

Iona. 2,

Pſalm, 16.

Oſea, 6.

*Lactan. li. 4
inſt. di. c. 19,*

death, he shall bring vs lyfe.

Thus much was promised by prophets before christes appearance. And Iesus to comfort his disciples & followers, reiterated hys promise a-gaine of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Sarasins after eyght hundred yeeres to reuiseite them again,) albeit the performance were neuer meant: yet might the falshood lurk in the length of tyme. But Iesus assuring all men that hee would rise again within three daies, it cannot be imagined, but that he sincerely purposed to fulfil hys promise, for that otherwise the fraude must haue beene discovered. Nowe then let vs consider what manner of performance Iesus made heereof.

Mat, 12, 16,

Marke, 8, 9,

Luke, 11, 18.

Iohn, 2,

Maho. in

Alcor. Azor-

ar, 17.

*The appearings which Iesus made
after his Resurrection.*

AND first the persons most interested in the matter, as they whose totall hope, stay, refuge, and felicitie depended heereof, I meane hys appalled

palled, dysmaied, and afflicted Diſciples, do recount twelue ſundry apparitions, which Ieſus made vnto them in fleſh, after his Reſurrection. The firſt was, to Mary Magdalen apart, when ſhe with Solome and other women, went and remained with oyntments about the Sepulcher. The ſecond was, to all the women together, as they returned home-wards, who alſo were permitted to embrace his ſecte. The thyrde was to Simon Peter alone. The fourth, to the two Diſciples in theyr iourney to Emaus. The fiſt was, to all the Apoſtles, and other Diſciples together when the dores were ſhut. The ſixt, was to the ſame companie againe, after eight dayes when Thomas was with them, at what tyme alſo he did both eate & drinke, and ſuffered his body alſo to be handled among them. The ſeauenth was to S. Peter and Saint Iohn, with fyue other diſciples, when they were a fiſhing, at what time alſo he vouchſafed to eate with them. The eyght was to eleuen Diſciples at one time, vpon the Mount Thabor in Galiley. The ninth was, to more the 5. hundred bretheren at one time, as Saint Paule

1.
Math, 16,

2.
Math, 28,

3.
1, Corin. 15,

4.
Luke, 24,

5.
Iohn, 20,

6.
1, Cor, 15,
Iohn, 20,

7.
Iohn, 21,

8.
Math, 28,

9.
1, Corin, 15,

Paule teſtifieth. The tenth was to S. James, as the ſame Apoſtle recordeth. The eleuenth was to al his Apoſtles diſciples & friends together, vpon the Mount Oliuet by Ieruſalem, when in their preſence he aſcended vp to heauen. The twelfth and laſt, was after his aſcention, vnto S. Paule, as himſelfe beareth witneſſe.

10

Ibidem.

11

Acts, 1,

12

1. Cor. 15:

All theſe apparitions are recorded in Scripture, as made by Jeſus after hys Reſurrection, to ſuch as by hys eternall wiſedome, were preordained to be witneſſes of ſo glorious a ſpectacle. To whom (as S. Luke affirmeth,) *He ſhewed himſelfe aliue by many arguments, for the ſpace of forty dayes together, and reaſoned with them of the kingdome of his Father.* And why any man ſhould miſtruſt the teſtimonic of thoſe men which ſaw him, conuerſed with him, eate with hym, dranke with him, touched him, and heard him ſpeake, & whoſe entire eſtate and welfare, depended wholly of the certainty heerof; I ſee no reaſon. For what comfort had it beene or conſolation to theſe men, to haue deuifed of themſelues theſe former apparitions?

Acts, 1,

What encouragement might they haue

Circūstan-
ces that cō-
firme the
true resur-
rection of
I E S V S.

haue taken, in those doleful tymes
of desolation and affliction, to haue
had among them the dead bodie of
him, on whose onely lyfe, theyr vni-
uersall hope and confidence depen-
ded? The Scribes and Pharisees, be-
ing astonished with the suddaine
newes of hys rysing againe, confir-
med vnto them by their own Souldiours
that saw it, founde no other
way to resist the same thereof, but
onely by saying, (as all their posteri-
tie doe vnto this day) that hys Dis-
ciples came by night, and stole away
his body while the souldiours were
a sleepe. But what likeli-hood or
possibilitie can there be in thys? for
first, it is euident to all the worlde,
that his Apostles themselues, (who
were the heads of all the rest) were
so dismaied, discomforted, and de-
iected at that time, as they durst not
once goe out of the doore, for which
cause onely those seely women, who
for theyr sexe esteemed themselues
more free from violence, presumed
alone to visite the Sepulcher, which
no one man durst doe for feare of
the Souldiours: vntill by those wo-
men they were enformed, that the
fore-sayd band of Souldiours were
terrified

terrified & put to flight by Christes Resurrection.

And then how was it likely, that men so much amazed & overcome with feare, should adventure to steale away a dead body from a Guard of Souldiours that kept it? or if they hearts had serued them to adventure so great a daunger: what hope or probabilitie had there beene of successe? especially, considering the said body lay in a newe Sepulcher of stone, shut vp, locked, and fast sealed by the Magistrate?

Howe was it possible (I say) that hys Disciples should come thether? breake vp the Monument? take out his body? and carry the same away, neuer after to be seene or founde, without espial of some one amongst so many that attended there? Or if thys were possible, (as in reason it is not) yet what profite, what pleasure, what comfort coulde they receyue heerby? We see that the Apostles & Disciples of his, who were so abandoned of life & hart in his passion: after two dayes onely they were so changed, as life and death can be no more contrary.

For whereas before they kept home

The great
change in
Ieſus Diſci-
ples by hys
reſurrection

The exami-
nation of
the matter
by Pilate.

home in all feare, and durſt appeare
no where, except among theyr own
priuate freendes : nowe they came
forth into the ſtreetes and common
places, and auouched with al alacri-
tie, and irreſiſtable conſtancie, euen
in the faces & hearing of their grea-
teſt enemies, that Ieſus was riſen frō
death to lyfe; that they had ſeene
him, and enioyed his preſence. And
that for teſtimonie and confirmati-
on heereof, they were moſt readie to
ſpend their liues. And could all thys
(trow you) proceed onely of a dead
body, which they had gotten by
ſtealth into their poſſeſſion? wold
not rather the preſence and ſight of
ſuch a body, ſo torne, mangled, and
deformed, as Ieſus body was, both
vpon the Croſſe and before: haue
rather dyſmayed them more, then
haue gyuen him any comfort? Yeſ
truely. And therefore Pilate the Go-
uernour, conſidering theſe circum-
ſtaunces, and that it was vnlikelie,
that eyther the body ſhould be ſtolne
away without priuity of the Souldi-
ours, or if it had been, that it ſhould
yeeld ſuch life, hart, conſolation, and
courage to the ſtealers: beganne to
giue care more diligently to y^e mat-

ter;

ter; and calling vnto him the Souldiers that kept y watch, vnderſtood by them the whole truth of the accident, to wit, that in their ſight & preſence, Ieſus was riſen out of hys Sepulcher to lyfe, and that at hys ryſing, there was ſo dreadful an earthquake, with trembling and opening of Sepulchers rounde about; ſuch ſkryches, cryes, and commotion of all Elements: as they durſt not abide longer, but ranne and tolde the Iewiſh Magiſtrates thereof, who being greatly diſcontented (as it ſeemed) with the aduertisement, gaue them money to ſay, that whyle they were ſleeping, the body was ſtolne away from them by hys Diſciples,

All thys wrote Pilate preſently to hys Lord Tyberius, who was then Pilats Let-Emperour of Rome. And he ſent tẽrs to Tyberius, and the particuler examinations & confeſſions of diuers others, that his proceeding there- had ſeene and ſpoken wyth ſuch as were ryſen from death at that tyme, vppon. and had appeared to many of their acquaintancẽ in Ieruſalem, aſſuring them alſo of the Reſurrection of Ieſus. Which information, when Tyberius the Emperor had conſidered, he was greatly moued therewith, and propoſed

*Tertul. in
Apolog. pro
Christ.*

*Egesip. lib. 1.
hist. Euseb.
lib. 4, cap.
21, Ruff. li.
1, cap. 22.*

proposed to the Senate, that Iesus myght be admitted among the rest of the Romaine Gods: offering by owne consent, with the priuiledge of hys supreamē royall suffrage to that decree. But y^e Senate in no wise would agree thereunto. Whereupon Tyberius being offended, gaue licence to all men to beleene in Iesus that would: and forbid vpon paine of death, that any Officer or other should molest or trouble such, as bare good affection, zeale, or reuerence to that name. Thus much testifieth Tertullian against the Gentiles, of hys owne knowledge, who lyuing in Rome a learned man, and pleader of causes, dyuers yeeres before he was a Christian, (which was about one hundred and foure-score yeeres after our Sauour Christ by ascension,) had great ability by reason of the honour of his familie, learning, and place wherein hee lyued, to see and know the Records of the Romans. And the same doth affirme also Egisippus, another ancient Wryter, of no lesse authority then Tertullian, before whom he liued.

Neither onely diuers Gentiles had
thy

Thys opinion of Ieſus Reſurrection
again from death, but alſo ſundry
Iewes of great credite and wiſedom,
at that tyme were enforced to be-
lieue it : notwithstanding it plea-
ſed not God to gyue them ſo much
grace as to become Chriſtians.

Thys appeareth plainelie by the
learned Iosephus, who wryting his
ſtorie not aboue fortie yeeres after
Chriſtes paſſion, tooke occaſion to
ſpeake of Ieſus and of his Diſciples.
And after he had ſhewed howe hee
was crucified by Pilate, at ſy inſtance
of the Iewes, and that for all thys,
his Diſciples ceaſed not to loue him
ſtill : he adioyneth forth-with theſe

words ; *Idcirco illis tertio die Vita re- Iosep. lib. 1 4,*
ſumpta, denuo apparuit. That is, for *antig. ca. 4,*

thys loue of hys Diſciples, he appea-
red vnto them againe the third day,
whē he had reſumed life vnto him.

Which expreſſe, plaine, & reſolute
words, we may in reaſon take , not
as the confeſſion onely of Iosephus,
but as the common iudgement, o-
pinion and ſentence, of all the dyſ-
crete and ſober men of that tyme,
layde downe and recorded by thys
Hitoriographer . In whoſe dayes
there were yet many Chriſtians a-
liue,

The opini-
on of ſy wi-
ſer ſort of
Iewes, tou-
ching Ieſus
reſurrection
at that time.

liue, that had ſcene & ſpoken with Ieſus after his Reſurrection; & infinite Iewes, that had heard the ſame protested by theyr Fathers, brethren, kinf-folkes and freendes, who had beene themſelues eye witneſſes thereof.

Of Ieſus aſcention.

AND thus hauing declared and proued the Reſurrection of our Sauour Ieſus, both how it was foreſhewed, as alſo fulfilled: there remaineth nothing more of neceſſitie to be ſayd in this Section. For that whoſoeuer ſeeth & acknowledgeth, that Ieſus beeing dead, could rayſe himſelfe againe to lyfe, wil eaſily beleeue alſo, that he was able likewiſe to aſcend vp to heauen. Whereof notwithstanding, S. Luke alledgeth one hundred and twenty witneſſes at the leaſt, in whoſe preſence he aſcended from the top of the Mount Oliuet, after forty dayes ſpace, which hee had ſpent with them from the tyme of hys reſurrection.

Hee alledgeth alſo the appearing of two Angels among al the people

Acts, 1,

for testimonie thereof. He nameth Likeli-
the day and place, when, and where hoods of
it happened. He recounteth the very truth.
words that Iesus spake at his ascen-
tion.

He telleth the manner howe hee
ascended, and how a Clowde came
downe, and receiued hym into it
out of theyr sight. He declareth what
the multitude dyd, whether they
went, and in what place they remai-
ned after theyr departure thence.

And finally, he setteth downe so
many particulars, as it had been the
easiest matter in the world, for hys
enemies to haue refuted his narrati-
on, if all had not beene true. Ney-
ther was there anie to receiue more
damage by the falsehoode thereof,
then himselfe, and those of his pro-
fession, if the matter had beene
feigned.

Wherefore to conclude at length
this treatise of the byrth, lyfe, doc-
trine, actions, death, resurrection,
and ascension of Iesus: seeing no-
thing hath happened in the same,
which was not fore-tolde by y^e Pro-
phets of G O D: nor any thing fore-
shewed by the same Prophets con-
cerning the Messias, which was not
fulfil-

The con-
clusion of
this seconde
Section.

fulfilled moſt exactly, within the compaſſe and courſe of Ieſus about vpon earth: we may moſt certainly aſſure our ſelues, that as G O D can neyther fore-tell an vntruth, nor yeeld testimony to the ſame, ſo can it not be, but that theſe things which wee haue ſhewed to haue beene manifeltly fore-propheci- ed, and euidently accompliſhed, muſt needs aſſure vs, y Ieſus was the true Meſſias. Which thing ſhal yet more particularly appeare, by that which enſued by his power and vertue, after his aſcention: which ſhall bee the argument of the next Section which followeth.

How Ieſus proued his Deitie, after his departure to heauen.

S E C T. 3.

The contents of this
thyrd Section.

AS by the deedes and actions of I E S V S while he was vpon the earth, compared with the predictions of Gods Prophets from tyme to tyme: he hath beene declared in the former Sections to be the true Meſſias and Saujour of the world; ſo this that now we take in hand, ſhal

the same be shewed by such thinges
as insued after hys ascention and de-
parture from thys world. Wherein
his power & Deitie appeared more
manifestly, (if it may be so spoken,)
then in other hys workes which he
wrought in his life. In which kinde,
albeit I might treat of many & al-
most infinite branches, yet for order
and breuities sake, I meane onely to
take in consideration these few that
ensue. Wherein not onely the pow-
er of Iesus, but also his loue, his care
and prouidence, & most perfect ac-
complishment of all hys promises,
and finally, the iustification of al his
speeches, prophecies, and doctrines
vpon earth haue declared.

And to reduce what is to be sayd
heerein to some order and method,
it is to be noted, y^e in the first place
shal be considered the sustentation,
protection, increase, and continua-
tion of Christes lyttle Church and
kingdome, that himselfe first plan-
ted and left vpon earth. The seconde
consideration, shal be of hys Apo-
stles and theyr actions. The thyrd of
his Euangelists. The fourth of hys
Witnesses and Martyrs throughout
the world. The fift shal treat of the
king-

The deuifi-
on of the
particuler
considera-
tions ensu-
ing.

kingdome of infernall powers, beaten downe by hys vertue. The ſurety of the puniſhment and iuſt reuenge that lighted vpon his enemies, who moſt impugned his diuine perſon in the world. The ſeauenth and laſt ſhall declare the fulfilling of al ſuch Prophecies and predictions, as proceeded from his diuine mouth, while he was conuerſant vpon earth.

The firſt Conſideration.

Chriſtes
Church.

NOW then for the firſt, it is to be conſidered, that as I E S V S departed out of this world from the Mount Oliuet, S. Luke reported, that all the multitude of his followers, which there had beheld his aſcention into heauen, returned back together into the City of Ieruſalem, and there remained in one houſe together, continuing in prayer and expectation what ſhould become of them, The whole City was bent againſt them: themſelues were poor and ſimple people: and dyuers of them women: Lands or reuenue they had none to maintaine them nor freendes in Court to gyue them countenance againſt theire ene-

mic

ies. The name of Ieſus was moſt odious : and whoſoeuer did ſauour him, was counted an enemy to the ſtate. There wanted not (perhaps) among them, who conſidering the great multitude, woulde imagine with themſelues what ſhould become of them : where they ſhoulde find to maintaine & ſuſtaine them, what ſhould be the end of that feeble Congregation ? For abroad they durſt not goe, for feare of perſecution; & continue long together they might not, for want of neceſſaries. Beſides that, euery houre they expected to be moleſted and drawne forth by Catch-poles and other Officers. And albeit in theſe diſtreſſes, the freſh memorie of Ieſus, and his ſweet promiſes made vnto them at his departure : as alſo the delectable preſence of his bleſſed Mother, and her often exhortations and encouragements vnto them, dyd comfort them generally as may be ſuppoſed : yet, to hym that by humane reaſon ſhould ponder and weigh theyr preſent ſtate & condition, it could not chuſe but ſeeme hard, and no waies durable.

The ſtate of
Chriſtes firſt
Church.

But beholde vpon the ſuddaine,
P when

The coming of the
holy Ghoſt,
and what
comfort he
brought
with him.
Acts, 2.

When they had continued nowe ten
dayes together, and might by al prob-
ability find themſelues in very high
degree of temporall diſtreſſes, Ieſu
performed hys promiſe of ſending
them a *Comforter*, which was the
holy Ghoſt. By whoſe coming
beſides the internall ioy and incred-
ible alacritie & exultation of minde,
they receiued alſo fortitude and au-
dacity, to goe forth into the worlde.
They receiued the gyft of tongues,
enabling them to concourſe & deal
with all ſorts of people. They recei-
ued wiſedome and learning, with
moſt wonderfull illumination in
the higheſt miſterie, wherby to preach
to teach, & conuince their aduerſa-
ries. They receiued the gyft of Pro-
phetic to fore-tell things to come
together with the power of working
ſignes and myracles, wherby the
whole world remained aſtonied.
And for a taſte or earneſt penne
of that which ſhould enſue, concei-
ning the infinite increaſe of that li-
tle Congregation: they ſawe that
thouſand of theyr aduerſaries con-
uerted to them in one day, by a Ser-
mon of S. Peter.

Which increaſe went on ſo faſt

for the time that enſued : that within forty yeeres after, the Gentiles themſelues confeſſed, that the branches of thys Congregation, were ſpredde ouer all the world, and began to put in feare the very Romane *Suet. in Vita* Emperors themſelues. Whereof not *Nero. Corn.* long after, a man that was as learned *Tacit. lib. 5.* as euer was any, conuerted from *Pagiſt.* Pagiſme to Chriſtianitie, beareth record in his defence to an Emperour and his Officers, who according to the nature of perſecutors, accounted Chriſtians for Traytors & enemies to his ſtate and dignity. Which vulgar obiection, this fore-ſayde learned man refuteth in theſe words.

If we were enemies to your eſtate, *Tertul in a-* you myght well ſeek newe Citties *pol. ad gen.* and Countries whereof to beare government; for that you ſhould haue in your Empire more enemies then Citizens. We haue filled you Citties, your Townes, your Prouinces, your Ilands, your Caſtles, your Fortreſſes, your Tents, your Campes, your Courts, your Palaces, your Senats, and your Market places. Onely we haue left your Idolatrous Temples vnto your ſelues: all other places are full of Chriſtians. If we were

“ enemies, what dangerous warres
 “ might we make againſt you, (albeit
 “ our number were farre leſſe,) who
 “ eſteeme ſo little of our liues, as to of-
 “ fer our ſelues daily to be ſlaine at
 “ your hands? Thys then is your ſa-
 “ fetic in very deed, not your perfec-
 “ ting of vs, but that we are honeſt,
 “ patient, and obedient; and that it is
 “ more lawfull in Chriſtian Religion,
 “ to be killed, then to kill.

The won-
 derful quick
 increaſe of
 Chriſtes
 Church.

*In Prefa.
 Apolog.*

By which words of Tertullian, in
 this firſt beginning and infancie (as
 it were) of Chriſtian Religion, (for
 he liued in y^e ſecond age after Chriſt)
 we ſee how this little flock & king-
 dom of I E S V S was increaſed, not-
 withſtanding all the reſiſtance and
 violence of the worlde againſt it.
 Which appeareth by the ſame Ter-
 tullian, to haue beene ſuch: & was
 euen at that tyme when hee wrote
 thoſe words (the fourth perſecution
 being then in moſt furie,) as all the
 malefactours of the worlde together,
 had not ſo much rigour ſhewed a-
 gainſt them: as had the moſt inno-
 cent Chriſtian that liued, for confeſ-
 ſing onely that name and Religion.

This then declared moſt apparent-
 ly, that it could not proceede but to
 ſome

ſome diuine power and ſupernatu-
rall aſſiſtaunce, that in ſo ſhorte a
ſpace, amidſt the contradiction and
oppoſitions of ſo many aduerſaries,
among the whypes, ſwordes, and
tortures, of ſo great, potent, and vio-
lent perſecutions, this poore, ſimple,
and feeble Congregation ſhoulde
perſe through, and augment it ſelfe
ſo ſtrongly. Eſpecially if we conſider
the outward meanes of this increaſe,
wherein there was nothing to allure
or content mans nature: nothing
gorgius, nothing delectable, nothing
to pleaſe or entertaine ſenſualitie.

The increaſe
of Chriſti-
ans againſt
nature.

We reaſe of an Emperour, that
taking in hand to cōquer the world,
made thys Proclamation for win-
ning men vnto hys partie. Who ſo-
euer wil come and be my ſeruaunt:
if he be a foote-man, I will make
hym a horſe-man; if he be a horſe-
man, I will make hym ride wyth
Coches; if he be a Farmour, I will
make him a Gentleman, if he poſ-
ſeſſe a cottage, I wil giue him a Vil-
lage; if he haue a Village, I will
gyue him a Citty; if he be a Lord of
a Citty, I will make him Prince of
a Region or Countrey. And as for
gold, I wil poure it forth vnto them

*Plut. in A-
poth. Priſe.
regum.*

The Procla-
mation of
Cyrus, Mo-
narch of
Media.

“ by heapes and weight, and not by
“ number.

Ieſus Pro-
clamation.

Math, 3,

Iohn, 16,

Math, 10.

Luke, 2.

Luke, 14,

Math, 5,

Thys was the Proclamation and Edict of Cyrus to hys followers, ver- ry glorious (as we ſee) in pompe of words and oſtentation of ſtyle. Let vs now compare the Proclamation of Ieſus, whoſe enterance and Pra- face was : *Pœnitentiã agite*, Repent yee. And then it followeth : *In hoc mundo preſſuram habebitis* : in thys world you ſhall receyue affliction. And then after againe ; *They ſhal whyp and murder you*. And yet further : *You ſhal be hatefull in the ſight of all men for my ſake*. Then is there adioyned, *He that loveth his life, ſhal loſe his ſoule*. After that enſueth, *Hee that will follow mee, muſt beare his Croſſe*. And finally, the concluſion is ; *He that cometh to me and doth not hate his Father, his Mother, his wife, his chyldren, his bretheren, his ſiſters, and his owne lyfe for my ſake, he is not worthy to be my ſervant*.

Thys was the entertainment pro- poſed by Ieſus, to ſuch as wold come & ſerve vnder hys Banner ; with expreſſe proſteſtation, y^e hymſelfe was ſent into the worlde, not to bring peace, reſt, & eaſe to fleſh & blood,

but rather to be the cause of sword, fire, trybulation, combate, and enmitie. And yet with these colde offers, presented to the world by pore, abiect, and most contemptible Officers; and by this doctrine, so crosse and opposite to mans nature, inclination, and sensual appetite, he gayned more harts vnto him, within the space of forty yeeres, as hath bene sayde, then euer did Monarch in the world possesse louing Subiects, by what-soeuer temporall allurements they dyd or might propose. Which argueth most evidently, the omnipotent puissaunce of hym, that contrary to mans reason, could bring to passe so miraculous a conquest.

The second Consideration.

HERE followeth in order, the consideration of Christes Apostles: which in some respect, may be sayde more strange & wonderful then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part of the baser sort,) should be chosen & assigned to so great a worke, as was the conversion of all Countries & Nations,

Of Christes
Apostles.

and to stande in combate with the power, learning and wisdom of all the world. Neither only had they to contend and fight against their enemies, but also to direct, gouerne, and menage all those, who shoulde be adioyned to their Maisters kingdom. To which charge they seemed so vntoward and insufficient, in all that tyme wherein they lyued with him heere vppon earth : as by their questions and demaunds made vnto him a little before his passion, they might appeare to haue learned very little, in three whole yeeres conuersation & instruction : and in verie deepe, to be incapable of so high mysteries and functions.

Yet notwithstanding, these men, who of themselves were weake and impotent, after strength and confirmation receiued by y^e descending of Gods holy Spirit into them, became so perfect, able, and most excellent men, as they brought the whole world in admiration of them. Not onely by the most exquisite perfection of their doctrine, (wherein on a suddaine, without study, they excelled, and conuincd the greatest Philosophers then lyuing,) but also, and that

that especially, by the rare & stupendious myracles which they wrought in the sight of al men. The contemplacion whereof, as S. Luke reporteth, droue the beholders, not onelic into great meruaile, but also into feare and exceeding terrour.

Acts, 2,

And for example, he recounteth the restoring of a lame man at y^e Temple gate of Ierusalem, which had been a Cripple for the space of forty yeeres and more, and thys myracle was doone and testified in the presence and knowledge of all the Citie. He recordeth also the dreadfull death of Annanias and Saphira, by the onely speech and voyce of S. Peter: as in lyke manner, the healing of infinite sicke people, by the presence and shadowe of the same Apostle. He reporteth also the most wonderful deliuerance of the sayd Saint Peter, out of the hands & pryson of Herod by the Angel of God. The varietie of languages, which all the Apostles spake. The visible descending of the holy Ghost vppon al such, on whom the sayde Apostles dyd but lay theyr hands. The miraculous conuersion of S. Paule, by Christes appearing vnto him in the

The Apostles miracles.

Acts, 3,

Acts, 5,

1. Cor, 15,

2, Cor, 12,

Acts, 9, 22,

and 26,

P 5

way

way, when he went to perſecute. Of which myracle, S. Paul himſelf pro-
teſteth in euery place afterward, and
once eſpecially, in an open audience
and iudgement, before K. Agrippa,
and Feſtus Gouvernour of Iurie.

The mira-
cles repor-
ted of the
Apoſtles,
could not
be fayned.

Theſe miracles & many moe are
recorded by S. Luke, whereof ſome
part were ſcene by hymſelfe, and the
reſt moſt euident to all the worlde,
as doone in publique before infinite
witneſſes. Neyther is it poſſible they
could be fayned, for that (as in the
like I haue before noted) it had been
moſt eaſie to haue refelled them, &
thereby to haue diſcredited y whole
proceedinges of Chriſtian Religion
in their firſt beginnings. As for ex-
ample; if the miracle of Saint Pe-
ter, beeing deliuered forth of the
hands & pryſon of Herod Agrippa,
had any way beene to be touched
with falſhood, howe many would
there haue beene of Herodes Offi-
cers, Courtiers, ſeruants & friendes,
that for defence of their Princes ho-
nour, (ſo deeply tainted by this nar-
ration of Saint Luke, publiſhed not
long after the thing was done) how
many (I ſay) would haue offered
themſelues to refute and diſgrace the
writer

writer heereof, hauing ſo pregnant
meanes by publique recorde to doe
the ſame; So again, wheras the ſame
S. Luke reporteth of his own know-
ledge, that in a Citty of Macedonie,
named Philippi, Saint Paule and Si-
las after many myracles doone, were
whynned and put in pryſon, with a
dilligent garde in the loweſt priſon
of all: theyr ſeete locked faſt in the
ſtockes of Tymber, & that at myd-
nyght, when Paule and Silas began
to pray, the whole pryſon was ſha-
ken, and all the doores throwne o-
pen, as alſo the gyues, not onely of
theſe two, but of all the other pry-
ſoners vpon a ſuddain burſt in ſun-
der: and that thereupon, not onely
the Iaylor caſt hymſelfe at the ſeete
of S. Paule, but the Magiſtrates al-
ſo, (who the day before had cauſed
them to be whipt,) came and asked
them pardon, and humbly intreated
them to depart out of theyr Citty.
This ſtory (I ſay) if it had been falſe,
there needed no more for conſutati-
on therof, but onely to haue exami-
ned y whole citty of Philippi, which
could haue teſtified the contrary.

And yet among ſo many aduer-
ſaries, and eager impugners of Chri-
ſtian

None euer
durst im-
pugne the
miracles of
the Apo-
ſtles; but by
calumnia-
tion.

ſtian Religion, as Gods enemy ſty-
red vp in the Primatiue Church, of
all ſorts and ſects of people: no one
euer appeared, that durſt attempt to
take in hande, the particuler impro-
uing of theſe or ſy like miracles, but
rather confeſſing the facts, ſought
alwaies to diſcredite them by other
ſiniſter calumniationſ: namely and
commonly, that they were wrought
by the deccits and ſleightes of Arte-
Magick.

Math, 12.

*Apud Cyril.
lib, 1, cont.
Iulian.*

*Augu, lib, de
Sera Relig.*

Thus ſayde the Iewes of the
myracles of Ieſus, and ſo ſaid Iulian
the Apoſtata, of the wonderfull
ſtrange things doone by Saint Peter
and S. Paule; affirming the to haue
beene the moſt expert in Magicke, of
any that euer liued: and that Chriſt
wrote a ſpeciall booke of that pro-
feſſion, and dedicated the ſame to
Peter and Paule: whereas notwith-
ſtanding it is moſt euident, that
Paule was a perſecutor diuers yeeres
after Chriſtes departure.

*Euseb. lib.
cont. Hiero.*

One Hierocles alſo wrote a booke,
wherein he ſayned Appolonius Ty-
anæus to haue done the lyke myra-
cles by Magicke, which Chriſt & hyſ
Apoſtles did by diuine power. And
finally, it is a generall opinion, that
both

both Nero and Iulian, gaue themſelves ſo extreameſly to the ſtudie of that vaine Science, as no men euer did the lyke, vpon emulation onlie of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Diſciples in the tyme of Iulian.

But what was the ende? Plinie that was a Pagan, wryteth thus of Nero; that as no man euer laboured more then he in that Science, ſo no man euer left a more certaine teſtimonie of the meruailous exceeding vanitie thereof. The like in effect wryteth Zoſimus of Iulian, albeit himſelfe a malicious Heathen. And if it were not written, yet they ſeueral extraordinarie calamities, & moſt miſerable deathes, which by al their Magick they could not foreſee, dooth ſufficiently teſtifie y ſame vnto vs; eſpecially the laſt wordes of Iulian, *Viciſti Galilae, Viciſti*. Thou haſt wonne (ô Galilæan) thou haſt gotten the victory. Acknowledging thereby, as wel the truth of Chriſtes myracles and of hys followers, as alſo the vanitie, folly, and madnes of his owne endeuours.

*Plin. lib. 30.
Nat. Hiſt.
cap. 1.*

*Zoſimus in
Vita Iulian.*

*Niceph. lib.
10. c. 35. hiſt.*

Thus then went forward Chriſtes

The ſuc-
ceſſe of the
Apoſtles.

Marke, 16,

Acts, 14,

The aſſu-
rance of the
Apoſtles.

1. Iohn, 1,

* S. Paule.

ſtes Apoſtles, and preached him eu-
erie where throughout the worlde,
*Domino cooperante & ſermonem ei-
firmante, ſequentibus ſignis* : that is,
(as S. Marke affirmeth) the Lorde
Ieſus working with them, and con-
firming their preaching by ſignes &
myracles. In reſpect of which be-
nigne aſſiſtance of Ieſus in theyr ac-
tions, S. Luke ſayth further : *They
dealt moſt confidently in the Lorde :*
*his worde of grace giuing teſtimonie
vnto their doings, and ſhewing forth
ſignes & moſt prodigious wonders by
theyr hands.* No perſecution, no ter-
rour, no threatens of enemies, no dyf-
ficultie, or danger that might occur,
could ſtay them from their courſe of
ſetting forth Chriſtes name & glo-
rie. And they were ſo aſſured of the
truth, by the inwarde illuminations
which they had, and by this certaine
teſtimony of Gods fauour and aſſi-
ſtance in dooing myracles : as one
of them wryteth thus ; *That which
we haue heard, which we haue ſeene
with our eyes, which we haue beheld,
which our hands haue handled of the
word of lyfe : that we doe teſtifie and
announce vnto you.* And another
who had * been a grieuous perſecu-

tor,

tor, and was conuerted without any conference with any Christian in the world; sayd, of Iesus that was deade *Rom, 8,* and risen again, that neither tribulation, nor distresse, nor famine, nor beggery, nor danger, nor persecution, nor dint of sword, could daunt hym from the seruice of such a Maister. And in another place he sayth, that he esteemed al things of this world, wherein a man might glory, to be as very dounge and detriments, in respect of the eminent knowledge, *Phil. 3.* (that is hys word) of hys Lord Iesus Christ. In which very name he tooke so exceeding great delight: as in a fewe Epistles which he left written, he is obserued to haue vsed this sentence, *Dominus noster Iesus Christus*, about two hundred times.

Neither indured thys in these Apostles for a time onely, but al theyr ending of lyues, which as they spent the same the Apostles with alacritie in the seruice of Iesus, stles.

So in the end they gaue vp the same most cheerefully, to what-so-euer death presented it selfe, for confirmation and sealing of theyr former doctrine; neuer so full of confidence, courage, and consolation, as at that houre, nor neuer so boldly denouncing

2, Tim, 4,

1, Thes, 2,

cing theyr Maister, or talking ſo ioyfully of rewards, Crownes and kingdoms, as at the very laſt inſtant and vp-ſhot of theyr worldly combat.

This then declareth moſt manifeſtly, that the actions of theſe men, proceeded not of humane ſpirit, nor could be performed by the power of man, but by the diuine force and ſupernatural aſſiſtance of theyr Lord and God, whom they confeſſed,

The third Conſideration.

Of the Euangelists.

AND thus much in breuitie of Chriſtes Apoſtles. There enſue next hys Euangelists: that is, ſuch men as haue left vnto vs written, his byrth, life, doctrine, & death. Wherein it is to be noted, that Ieſus being God, tooke a different way from the cuſtome of man, in deliuering vnto vs his Lawes and precepts. For that men, who haue beene Law-makers vnto the worlde, knewe no ſurer way of publiſhing theyr Lawe, and procuring authority to the ſame, the to write the with their own hands, and in theyr life tyme to eſtabliſhe theyr promulgation. So Lycurgus, Solon, and others among the Graecians

eians, Numa to the Romaines, Mahomet to the Saracines : and dyuers other in lyke manner. But Iesus to shew hys diuine power in directing the penne and style of his Euangelists, wold not leaue any thing written by himselfe, but passed frō thys world in simplicity and silence, with out any further shew or ostentation of hys owne doings : meaning notwithstanding by his eternal wisdome, that the prophecy of Ezechiel shold be fulfilled, which fore-signified the beeing of his foure irrefragable witnesses, which day & night without rest, should preach, extoll, and magnifie theyr Lord and Maister to the worlds end.

Iesus left nothing written by himselfe.

Ezech, 1,

Foure then were fore-prophecied, and foure as we see by Gods providence, were provided to fulfill the same prophetic. The first & last are two Apostles, that wrote as they had scene. The two middle are two disciples, who registred thinges as they had vnderstood by conference wyth the Apostles. The first Gospell was written by an Apostle, to giue lyght & open the way to al the rest. And the last in lyke manner was written by an Apostle, to giue authority and con-

The different qualities and circumstances of the foure Euangelists.

confirmation to all the former. The first was written in the Hebrew & Iewish tongue, for that Iesus actions were doone in that countrey, to the end that thereby, eyther the whole Nation might belieue them, or the obstinate impugne them. The other three were wrytten in the publique tongues of all other Nations, that is in the Greeke & Romaine languages, if it be true (* which dyuers holde) that S. Markes Gospell was first wrytten in Latine.

* See Ar-
macan. lib. 9
de quest.

Circumsta-
nces of truth
in our E-
uangelists.

They wrote their stories in diuers countries, each one remaining far distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in dyuers tymes, the one after the other, and yet the latter dyd neyther correct nor reprehende any thing in the former. They published their stories, when infinite were aliue that knewe the factes, and many more that desired to impugne them. They sette down in most of their particular narrations, the tyme, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the lyke. Which circumstances, the more they are in number

number, the more eaſie to be refuted if they were not true. Neyther dyd they in Iurie, write of things doone in India, but in the ſame countrey it ſelfe, in Townes and Citties that were publiquely knowne, in Bethania and Bethſaida, Villages hard by Ieruſalem: in the Suburbes & hyls about the cittie, in ſuch a ſtreete, at ſuch a Gate, in ſuch a porche of the Temple, at ſuch a fiſh-poole, which al people in Ieruſalem did euery day behold.

They publiſhed theyr writing in their owne lyſe tyme, and preached in word, ſo much as in writing they had recorded. They permitted the ſame to the iudgement and examination of all Chriſtes church, eſpecially of the Apoſtles, who were able to diſcerne euery leaſt thing therein contained. So S. Marke ſet forth his Goſpell, by the inſtruction and approbation of S. Peter, as alſo dyd S. Luke by the authority of S. Paul. They altered not their writings afterward, as other authors are wont in their latter editions, nor euer corrected they one iote of that which they had firſt ſette downe. And that which neuer happened in any other

The publiſhing of our Goſpels.

Hier. in catalog ſcrip. Eccleſ.

wry-

wrytings in the world besides, nor euer Prince or Monarch was able to bring to passe, for credite of hys Edicts or sanctions: they gaue them lyues for defence and iustifying of that which they had written.

The maner
of style in
our Euan-
gelists.

Math, 21,

Marke, 2.

John, 7.

Luke, 19.

Marke, 15.

John, 10, 11,

and 20,

Their manner of wryting, is sincere and simple, without all Art, amplification, or rethoricall exhortation. They flatter none, no not Iesus hymselfe, whō they most adore, nor in confessing hym to be their God and Creator, doe they conceale his infirmities of flesh, in that he was man: as hys hunger and thyrst: his being weary: howe he wept: hys passions of feare, and the lyke. So lykewise in the Apostles that were the Gouvernours, Superiours, and heads of the rest: do these Euangelists dyssemble, hyde, or passe ouer no such things as were defects, and might seeme to worldly eyes to turne to their dyscredits. As for example, how Christ rebuked them for their dulnes in vnderstanding: howe after long instruction, they proposed notwithstanding, very rude and impertinent questions vnto hym; how Thomas would not belecue the attestation of hys fellowes: howe S.

John

John and S. James, the sons of Zebedee, ambitiously solicited to haue the preheminance of sitting neereſt to Chriſt in hys glory: which latter claue, beeing ſette downe cleerelie by S. Marke, whyle yet S. Iohn the Apoſtle was lyuing, the ſame was neuer denied, nor taken ill by the ſayd Apoſtle, neyther was S. Marks Goſpel any thing the leſſe approued by hym, albeit he lyued longeſt, and wrote laſt of al the reſt.

Marke, 10.

Nay, which is more, and greatly (no doubt) to be obſerued; theſe Euan-geliſts were ſo ſincere and religious in theyr narrations, as they noted eſpecially the imperfections of themſelues, & of ſuch other as they principally reſpected. So S. Mathew nameth hymſelfe *Mathew the Pub-lican.* And ſo S. Marke, beeing Peters Diſciple, recordeth particulerlie how S. Peter thryſe denied his Lord and Maiſter. S. Luke that was Scholler and dependent of S. Paule, maketh mention alone of the differences between Paule & Barnabas, and in the ſtory of S. Stephens death, after al hys narration ended, he addeth a claue that in humane iudgement might haue bene left out, to wit,

A ſpeciall poynt to be obſerued in our Euan-geliſts.

Math, 10.

Marke, 14.

Acts, 15.

Saulus

Saulus erat conſentiens neci ei, Saul was conſenting & culpable of Stephens death. Whereby we may perceiue moſt perſpicuouſly, that theſe men were plaine, ſincere, and ſimple, and farre from preſuming to deuife any thing of themſelues, were they religious, and had ſcruple to paſſe ouer, or leaue out any thing of the truth in fauor of themſelues or of any other whatſoeuer.

Theſe mens wrytings then, were publiſhed & receiued for vndoubted truth, by all that lyued in the ſame age, and were priuie to the particulars therein contained. They were copyed abroad into infinite mens hands, and ſo conſerued with all care and reuerence, as holy & diuine Scripture. They were read in churches throughout all countie and Nations: expounded preached and taught by all Paſtours, & commentaries made vpon them by holy Fathers from time to tyme. So that

No doubt but that we haue y true wrytings of our Euan-geliſts.

do doubt can be made, but that we haue the very ſame wrytings incorrupt as the Authors left them: ſo that it was impoſſible for any ene-mie to corrupt ſo many copies ouer the world, without diſcouery &

ſiſtance

stance. And the same very text,
wordes, and sentences, which from
age to age the learned Fathers doe
alledge out of these Scriptures, wee
find them now, as they had them at
that tyme. As for example, S. Iohn
that lived longest of all the Apostles
and Euangelists, had among other
Schollers and Auditors, Papias, Ig-
narius, and Policarpus, all which a-
gree of the foure Gospels and other
writings left vnto vs in the new Te-
stament, affirming S. Iohn to haue
approved the same. These mé were
Maisters againe to Iustinus Martyr,
Irenæus and other, whose wrytings
remain vnto vs. And if they dyd not,
yet theyr sayinges and iudgements
touching the Scriptures, are recorded
vnto vs by Eusebius and other Fa-
thers of the next age after, & so frō
hand to hande vntill our dayes. So
that of thys there can be no more
doubt, then whether Rome, Con-
stantinople, Ierusalem, and other
such renowned citties, knowne to
all the world at this day, be the verie
same whereof Authors haue treated
so much in auncient tymes.

*Euseb. lib. 5.
hist. cap. 15.*

The

*The fourth Conſideration.**Of Martyrs.**Maca. lib. 1.
and 2.*

AND thus much of Chriſtes
 uangelists, for whose more cre-
 dite, and for confirmation of thing
 by the recorded: his diuine pro-
 uidence preordained, that infinite wit-
 nesses (whom we call Martyrs) should
 offer up their blood in the Primative
 Church and after. Whereas for no
 other doctrine, profession, or Reli-
 gion in the world, the lyke was euer
 heard of; albeit among the Iewes in
 the tyme of the Machabees, and in
 some other times also, when that Na-
 tion for theyr sinnes were afflicted
 by Heathen Princes, some few were
 tyrannized and iniuriously put to
 death; yet commonly, and for the
 most part, this was rather of barba-
 rous cruelty in the Pagans for theyr
 resistance, then directly for hatred
 of Iewish Religion. And for the
 number there is no doubt, but that
 more Christians were put to death
 within two monethes for theyr be-
 leeſe thorow out the worlde; then
 were of Iewes for two thousand
 yeres before Chriſtes coming: which
 is vndoubtedly a matter very won-
 derfull

derfull, conſidering that the Iewiſh Religion impugned no leſſe the Pagan Idolatry, then doth the doctrine of the Chriſtians. But this came to paſſe that Chriſtes words might be fulfilled, who ſayde; *I come not to bring peace, but the ſworde.* And againe, *I ſend you forth as ſheepe among wolues.* That is to ſay, to bee torne and harried, and your bloode to be deuoured.

In which extreame and moſt incredible ſufferings of Chriſtiā, three poynts are worthy of great conſideration. The firſt, what infinite multitudes of al eſtates, conditions, ſexe, qualities, and age, dyd ſuffer dailie, for teſtimony of thys truth. The ſecond, what intollerable and vnaccuſtomed * torments, not hearde of in the world before, were deuised by Tyrants for afflicting thys kinde of people. The thyrd, what inuincible courage and vnſpeakeable alacritie, the Chriſtians ſhewed, in bearing out theſe afflictions, which the enemies themſelues could not attribute, but to ſome diuine power & ſupernaturall aſſiſtance.

3. Poynts to be conſidered in our Martyrs.

* See the narration of Philaas, Biſhop in Africa, touching thys poynt, alledged by Euſe. lib. 8, hiſt. c. 11, & 12.

And for thys latter poynt of comfort in their ſufferings, I wil alledge

Q onely

The singularly thys Testimonie of Tertullian
 ler alacritie against the Gentiles, who obiected,
 of Christi- that wicked men suffered also as we
 ans in theyr as Christians; whereto this learned
 sufferings. Doctor made answer in these words.

“ Trueth it is, y many men are prone

“ to ill, and doe suffer for the same:

“ but yet dare they not defend their e-

Tertul. in uill to be good, as Christians doe
Apol. cap. 1. theyr cause. For that every euil thing

“ by nature, dooth bring with it ey-

“ ther feare or shame: and therefore

“ we see, that malefactors, albeit they

“ loue euil, yet wold they not appeare

“ so to the worlde, but desire rather to

“ lye in couert. They tremble when

“ they are taken, and when they are

“ accused, they denie all, & doe scarce

“ often-times confesse theyr dooings

“ vpon torments. And finally, when

“ they are condemned, they lament

“ mone, and doe impute theyr hard

“ fortune, to destiny, or to the Planets.

“ But the Christian, what dooth he

“ lyke to thys? is there any man-as-sha-

“ med? or doth any man repent him

“ whē he is taken, except it be for that

“ he was not takē rather? if he be no-

“ red by the enemy for a Christian, he

“ glorieth in the same; if he be acco-

“ sed, hee defendeth not himselfe;

he be asked the queſtion, he confeſ-
ſeth it willingly; if hee be condem-
ned, he yeeldeth thanks. What euill
is there then in the Chriſtian cauſe,
which lacketh the natural ſequell of
euill? I meane feare, ſhame, tergi-
uerſation, repentance, ſorrowe, and
deploration? What euill (I ſay) can
thys be deemed, whoſe guiltineſſe is
ioy? whoſe accuſation is deſire?
whoſe puniſhment is happineſſe?

Hetherto are the words of learned
Tertullian, who was an eye witneſſe
of that he wrote, and had no ſmall
part in the cauſe of thoſe that ſuf-
fered, being himſelfe in y place and
ſtate, as daily he might expect to taſt
of the ſame affliction. To which
combat, how ready he was, may ap-
peare by diuers places of thys hys A-
pologie, wherein he vttereth (beſides
his zeale and ſeruour) a moſt confi-
dent ſecuritie, and certaine aſſurance
of Ieſus aſſiſtance, by that which he
had ſcene performed to infinite o-
ther, in their greateſt diſtreſſes, from
the ſame Lord before. So that no-
thing doth more acertaine vs of the
diuine power and omnipotencie of
I E S V S, then the fortitude inuiſi-
ble, which aboue all humane rea-

Ieſus aſſi-
ſtance to
his Martyrs.

son, force, and nature, hee imparted to hys Martyrs.

The first Consideration.

The sub-
jection of
Spirits.

After which consideration, there commeth to be weighed, the first poynt before mentioned, which is, of the same power and omnipotencie of Iesus, declared and exercised vpon the Spirits infernall. Which thing, partly may appeare by the Oracles alledged in the end of the former Section, (wherein those spirits fore-tolde, that an Hebrew chylde shold be borne, to the vtter subuersion and ruine of theyr tyrannicall dominion,) & much more at large the same might be declared, by other answers & Oracles vttered after Christes natiuity, & registred in the Monuments euen of the Heathens themselves. Wherof he that desireth to see more ample mention (especially out of Porphyrie who then was lying,) let hym reade Eusebius sixth Booke, *De preparatione Euangelica*, where he shal finde store, & namely, that Apollo many tymes exclaimed, *Hæi mihi, congemiscite: Hæi mihi: hæi mihi: Oraculorum defect*

me claritas. Woe vnto mee, lament
ye with me; woe vnto me, woe vnto
me, for that the honour of Oracles
hath now forſaken me. Which cō-
plaints & lamentations, are nothing
els but a plaine confeſſion that Ieſus
was he, of whom a Prophet ſayd di-
ners ages before: *Attenuabit omnes* Soph, 2,
Deos terra: he ſhall weare out and
bring to beggery, all the Gods or I-
dols of the earth. This confeſſed al-
ſo the wicked Spyrits themſelues,
whē at Chriſtes appearing in Iurie,
they came vnto hym dyuers tymes,
and beſought hym, not to afflict or
torment them, nor commaund thē,
preſently to return vnto hell, but ra-
ther to permit them ſome little time
of entertainement in the Sea, or
Mountaines, or among heardeſ of
ſwyne, or the lyke. Which confeſ-
ſion they made in the ſight of all the
world, and declared the ſame after-
wards by theyr facts and deedes.

For preſently vpon Ieſus death, &
vpon the preaching of his name &
Goſpel throughout the worlde, the
Oracles which before were aboun-
dant in euery Prouince and Coun-
trei, were put to ſilence. Whereof I
might alledge the teſtimony of very

Of the my-
raculous
ceaſing of
Oracles at
Chriſtes ap-
pearing.

Iuuenall.

many Gentiles themſelues, as that of Iuuenall.

Ceſſant Oracula Delphis.

Saty. 6.

All Oracles at Delphos doe now ceaſe, &c.

That alſo of another Poet :

Lucan.

*Exceſſere omnes adytis,
ariſque relictis
Dij, quibus imperium
hoc ſteterat, &c.*

Strab lib.
Geograph.

That is, the Gods by whom thy Empyre ſtood, are all departed from theyr Temples, & haue abandoned theyr Altars and place of habitation. Strabo hath alſo theſe expreſſe wordes. *The Oracle of Delphos at this day is to be ſeene in extreame beggery & mendicitie.*

Plutar. de
deſectu Ora-
culo.

And finally, Plutarch that lyued within one hundred yeeres after Chriſt, made a ſpeciall Booke to ſearch out the cauſes, why the Oracles of the Gods were ceaſed in hyſ tyme. And after much turning and winding many waies, reſolved vpon two principall points, or cauſes thereof. The firſt, for that in hyſ tyme, there was more ſtore of Wiſe-men then before, whoſe aunſwers might ſtand in ſteede of Oracles, and the other

Two inſuf-
ficient cau-
ſes.

other, that peradventure the ſpyrites which were accuſtomed to yeeld Oracles, were by length of tyme growne olde and dead. Both which reaſons, in the verie common ſence of all men, muſt needes be falſe, and by Plutarch himſelfe, cannot ſtande with probability. For firſt, in hys Bookes which he wrote of the lyues of auncient famous men, he confeſſeth, that in ſuch kind of wiſedome as he moſt eſteemed, they had not their equals among their poſteritie. Secondly, in hys Treatiſe of Phyloſophy, he paſſeth it for a grounde, that ſpirits not depending of materiall bodies, cannot die, or wexe old, and therefore of neceſſitie he muſt conclude, that ſome other cauſe is to be yeelded of the ceaſſing of theſe Oracles, which cannot be but the preſence and commaundement of ſome higher power, according to the ſaying of S. Iohn, *To this ende 1. Iohn. 3. appeared the ſonne of God, that hee might diſſolue (or ouerthrowe) the workes of the deuill.*

Neyther dyd Ieſus thys alone in hys own perſon, but gaue alſo power and authority to his Diſciples & followers to doe the lyke, according

Math, 10,

to their commiſſion in S. Mathewes Goſpell : *Super omnia Demonia et ſpiritus immundos, &c.* You ſhall haue authoritie ouer al deuils & vn-cleane ſpyrits. Which commiſſion, how they afterward put it in execution, the whole worlde yeeldeth ſufficient teſtimonie. And for examples ſake onely, I wil alledge in this place an offer or challenge, made for the tryall or prooſe thereof, by Tertulian to the Heathen Magiſtrates and perfecutors of hys time, his wordes are theſe,

Tert. in Apol. ad gen.

Let there be brought heere in preſence before your trybunall ſeates,
 “ ſom perſon, who is certainly known
 “ to be poſſeſſed with a wicked ſpirit,
 “ and let that ſpirit be commaunded
 “ by a Chriſtian to ſpeake, and he ſhall
 “ aſtruly confeſſe himſelfe to be a deu-

A moſt cō- ſident offer, falſely ſay he is a God. Againe, at made by the ſame time let there be brought Tertullian. ſooth one of theſe (your Prieſtes or
 “ Prophets) that will ſeeme to be poſ-
 “ ſeſſed with a diuine ſpirit, I mean of
 “ thoſe that ſpeake gasping, &c. (in
 “ whom you imagine your Gods to
 “ talke,) and except that ſpyrite alſo,
 “ (commaunded by vs) doe confeſſe him-

himſelfe to be a deuill, (being afraid
indeede to lye vnto a Chriſtian) doe
you ſhedde the bloode of the Chri-
ſtians in that very place, &c. None
will lye to theyr owne ſhame, but
rather for honour or aduantage, yet
theſe ſpyrits will not ſay to vs, that
Chriſt was a Magitian, as you doe,
nor that he was of the common cō-
dition of men. They wil not ſay, he
was ſtolne out of the Sepulcher, but
they will confeſſe, that hee was the
vertue, wiſedome, & word of God;
that he is in heauen, & that he ſhall
come againe to be our Iudge, &c.
Neither will theſe deuils in our pre-
ſence, deny theſelues to be vncleane
ſpyrits, and damned for theyr wic-
kednes, & that they expect his moſt
horrible iudgement, profeſſing alſo,
that they doe feare Chriſt in G O D,
and God in C H R I S T, and that
they are made ſubiect vnto hys Ser-
uants.

Hetherto are the words of Tertul-
lian, contayning (as I haue ſayde) a
moſt confident challenge, and that
vpon the lyues & blood of al Chri-
ſtians, to make tryall of theyr power
in controlling thoſe ſpirits, which the
Romaines & other Gentiles adored

as theyr Gods. Which offer, ſeeing it was made and exhibited to the perſecuters themſelues, then lyuing in Rome, wel may we be aſſured, that the enemy would neuer haue omitted ſo notorious an aduantage, if by former experience he had not beene perſwaded, that the ioyning heerein would haue turned and redounded to hys owne confuſion.

The wonderful authorite of Chriſtians ouer ſpyrits.

*Lact. li. 2. di
iust. cap. 16,*

*Euse. li. 5. de
prep. Euan.*

And this puiſſant authority of Ieſus imparted to Chriſtians, extended it ſelfe ſo farre forth, that not onely theyr words and commandements, but euen their very preſence did ſhut the mouthes and driue into feare the miſerable Spyrites. So Lactantius ſheweth, that in hys dayes, among many other examples of thys thing, a feely Seruing-man that was a Chriſtian, following hys Maiſter into certayne Temple of Idols, the Gods cryed out, that nothing coulde be well done, as long as that Chriſtian was in preſence. The like recorded Eusebius of Diocleſian the Emperour, who going to Apollo for an Oracle, receiued aunſwer, *That the iust men were the cause that he could say nothing.* Which iust men, Apolloſ Priests interpreted, to be meant

ironi

ironically of Christians : and there-
vpon Dyoclesian began hys most
scarce and cruell persecution in Eu-
sebius dayes. Sozomenus also wry-
teth, that Iulian an Apostata, ende-
uouring with many sacrifices & cō-
iurations, to draw an aunswer from
Apollo Daphnæus, in a famous
place called Daphne, in the suburbs
of Antioch : vnderstood at last by
the Oracle, that the bones of S. Ba-
bylas the Martyr, that lay neere to
the place, were the impediment why
that God coulde not speake. And
thereupon, Iulian caused the same
body presently to be remooued. And
finally, heereof it proceeded, that in
all sacrifices, coniurations, & other
mysteries of the Gentiles, there was
brought in that phrase recorded by
scoffing Lucian, *Exeat Christiani*, *Lucian in*
let Christians depart ; for that while *Alex.*
they were present, nothing could be
well accomplished.

To conclude, the Pagan Porphy-
rie, that of all other most earnestlie
endeuoured to impugne & disgrace
vs Christians, and to holde vp the
honour of hys enfeeble Idoles, yet
discourfing of the great plague that
rained most furiously in the Cittie
of

*Sozom. lib. 3
hist. cap. 18.*

*Porph. lib. 1.
cont. Christ.
apud Euseb.
li. 5. ca. 1. de
prep. Evan.*

A meruail-
lous confeſ-
ſion of Por-
phyrie.

of Meſſina, in Cicilie wher he dwelt,
yeeldeth this reaſon, why Aefculapi-
us the God of Phiſicke (much ado-
red in y^e place) was not able to helpe
them. *It is no meruaille* (ſayth he) *if*
this Citty ſo many yeeres bee vexed
with the plague, ſeeing that both Aef-
culapius and all other Gods be nowe
departed from it, by the comming of
Chriſtians. For ſince that men haue
begun to worſhip this Ieſus, wee could
neuer obtaine any profit by our Gods.

Thus much confeſſed this Patrone
of Paganisme, concerning the maine
that hys Gods had received by Ieſus
honour. Which albeit he ſpake with
a malicious minde, to bring Chriſti-
ans in hatred and perſecution there-
by, yet is the confeſſion notable, and
confirmeth that ſtory which Plu-
tarch in his fore-named booke doth
report; that in the latter yeres of the
raigne of the Emperour Tyberius, a
ſtrange voyce, and exceeding horri-
ble clamor, with hidious cryes, ſkry-
ches, and howlings, were hearde by
many in the Græcian ſea, complain-
ing that the great G O D *Pan* was
nowe departed. And thys Plutarch
(that was a Gentile) affirmeth to
haue beene alledged and approued,
before

A pretty ſto-
rie of Plu-
tarch.

Plut. de de-
ſectu. oracu.

before the Emperour Tyberius, who meruailed greatly thereat, and could not by all his Diuines and Sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of this wonderful accidēt. But we Christians, comparing the time wherein it happened, vnto the time of Iesus death and passion, and finding the same fully to agree, may more then probably perswade our selues, that by the death of theyr great God *Pan*, (which signifieth al) was imported y^e vtter ouerthrow of al wicked spirits & Idols vpon earth.

The sixth Consideration.

AN D thus hath the Deitie of Iesus beene declared and approoued by hys omnipotent power, in subduing infernall enemies. Nowe resteth it for vs to make manifest the same, by hys lyke power and diuine iustice, shewed vpon diuers of his enemies heere on earth; whose greatest punishment, albeit for the most part, he reserueth for y^e life to come, yet sometimes for manifestation of hys omnipotencie, (as especially it was behoueful in those first daies of hys

the punishment of enemies.

Herod Aſ-
colonita.

*Joſep. lib. 17.
antiq. ca. 10.
et lib. 1. de
bell. Iudai.
cap. 21,*

hys appearaunce in the worlde) hee chaſteneth them alſo, euen heere on earth in the eye and ſight of al men. So wee reade of the moſt infamous and myſerable death of Herode the firſt, ſurnamed Aſcolonita, who after hys perſecution of Chriſt in hys infancie, & the ſlaughter of the infants in Bethleem for hys ſake : was wearied out by a lothſome lyfe, in feare and horreur of hys owne wife and children : whom after he had moſt cruelly murdered, was enforced alſo by deſperation, through hys vnſpeakeable griefes, vexations, and torments, to offer his owne hande to hys owne deſtruction, if he had not been ſtaied by his friends that ſtood about hym.

Archelaus.

*Joſep. Lib. 17,
antiq. c. 1. 15
lib. 2. de bel.
Iuda. cap. 6,*

After hym, Archelaus his eldeſt Sonne, that was a terrour to Ieſus at hys returne from Egypt, fell alſo by Gods iuſtice into meruailous calamities. For firſt, beeing left a King by hys Father, Auguſtus would not allow or ratifie that ſucceſſion, but of a King made him a Tetrarch, aſſigning vnto hym onely the fourth part of that dominion which his father had before. And then againe after nine yeeres ſpace, tooke that a-

way

way in lyke manner, with the greateſt diſhonour he could deuife, ſeizing vpon all hys treaſure and riches by the way of conſiſcation, and condemning hys perſon to perpetuall baniſhment, wherein hee died moſt myſerably in Vienna in Fraunce.

Not long after thys, the ſeconde ſonne of Herod the firſt, named Herode Antipas, Tetrarch of Galilie, who put S. Iohn Baptiſt to death, & ſcorned Ieſus before his paſſion, (whereat both himſelfe and Herodias hys Concubine was preſent,) was depoſed alſo by Caius the Emperour, (beeing accuſed by Agrippa his neereſt kinſeman) and moſt contumeliouſly ſent in exile, firſt to Lyons in Fraunce, and after that, to the moſt deſerte and inhabitable places in Spayne, where hee with Herodias wandred vp and down in extreame calamity ſo long as they lyued, and finally ended theyr daies abandoned of all men. In which miſery alſo it is recorded, that the dauncing daughter of Herodias, who had in her iolity demaunded Iohn Baptiſts head, beeing on a certaine time enforced to paſſe ouer a froſen Riuer, ſuddainly the Ice brake, and ſhe in her fall, had

Herod Antipas.

*Iosep. lib. 18.
antig. cap. 9
lib. 2, de bel.
cap. 8,*

Herodias
daughter.

*Niceph. lib. 1,
capit. 20.*

had her heade cutte off by the same Iſe, without hurting the reſt of her body, to the great admiration of all the lookers on.

Herod Agrippa.

Acts, 12.

Iosep. lib. 19.

antiq. cap. 7

Lib. 18, ca. 7

The ſtock
of Herod
ſoone ex-
tinguiſhed.

The lyke euent had another of Herods family, named Herod Agrippa, the accuſer of the fore-named Herode the Tetrarch; who in hys great glory & triumph, hauing put to death S. Iames, the brother of S. Iohn Euangelist, and imprifoned S. Peter, was ſoone after in a publique aſſembly of Princes and Nobles at Cæſaria, ſtricken from heauen with a moſt horrible diſeaſe, whereby hys body putrified, and was eaten with vermine, as both S. Luke recordeth, and Iosephus affirmeth. And the ſame Iosephus, with no ſmall meruaile in himſelfe, declareth: that at the very ſame time when hee wrote hys ſtory, (which was about threeſcore and ten yeeres after the death of Herod the firſt) the whole progenie and ofſpring, kindred & familie of the ſaid Herod, (which he ſaith was exceeding great, by reaſon hee had many wiues together, with many chyl dren, brothers and ſiſters, beſides Nephewes & kinſ-folke) were all extinguiſhed in moſt miſerable ſort,

ſort, and gaue a testimony (ſayth Ioſephus) to the worlde, of the moſt vaine confidence, that men doe put in humane felicitie.

And as the puniſhments lighted the puniſh-
openly vpon Ieſus profeſſed enemies mēt̄s of the
in Iurie : ſo eſcaped not all the Ro- Romans.

maines their chaſtiſement; I meane
ſuch, as eſpecially had their hands in
perſecution of him, or of his follow-
ers after hym.

For firſt, of Pontius Pilate that gaue ſentence of death, a-
gainſt him, we read, that after great
diſgrace receiued in Iurie, hee was

ſent home into Italie, and there by

maniſeſt diſſauours ſhewed vnto

hym by the Emperour hys Maiſter,

fell into ſuch deſperation, as he ſlew
himſelfe with his owne hands.

And ſecondly of the very Empe-
rours themſelues, who liued from

Tyberius (vnder whom Ieſus ſuffe-
red) vnto Conſtantine the great, vnder

whom Chriſtian Religion tooke
dominion ouer the worlde, (which

contayned the ſpace of three hun-
dred yeres) very few or none eſcaped

the maniſeſt ſcourges of Gods dread-
full iuſtice, ſhewed vpon thē at the

cutting vp of their daies. For exam-
ples ſake; Tyberius, that permitted

Chriſti-

Pilate.

Eutrop.lib,

7, hiſt.

Euseb.lib, 2,

cap. 7, hiſt,

*Tertul. in
Apolog.*

Caligula,

Nero.

Christians to lyue freely, and made
a Lawe against theyr molestation,
(as before hath beene shewed) dyed
peaceably in hys bed. But Caligula
that followed him, for his contempts
shewed against all diuine power, in
making hymselfe a God, was soon
after murthered by the consent of
his deereft freendes.

Nero also, who first of all others
began persecution against the Christians,
within fewe Monethes after
he had put S. Peter and S. Paule to
death in Rome, hauing murthered
in lyke manner hys owne Mother,
Brother, Wyfe, and Maister, was
vpon the suddaine, from hys glorious
estate and Maiestie, throwne
down into such horrible distresse &
confusion in the sight of all men,
becing condemned by the Senate
haue hys head thrust into a Pyllare
and there most ignominiously to be
whipped to death, was constrayned
(for auoyding the execution of that
terrible sentence) to massacre hym
selfe with hys own handes, by the
assistance of such as were deereft
to hym.

The lyke may be shewed in the
tragicall endes of Galba, Otho, V

tellius

ellius, Domitian, Commodus, Per- Many Em-
 inax, Iulian, Marcinus, Antoninus, perors that
 Alexander, Decius, Gallus, Voluti- dyed myse-
 anus, Aemilianus, Valerianus, Gali- rably.
 enus, Caius, Carinus, Maximianus,
 Maxentius, Lucinius and others.

Whoſe miſerable deathes, a noble
 man & Counſeller, (wel neere one
 thouſand yeeres paſt) dyd gather a-
 gainſt Zoſimus a Heathen Wryter, *Euagr. Sco-*
 to ſhew thereby the powerful hand *laſt. lib. 3.*
 of Ieſus vppon his enemies: adding *hiſt. cap. 41,*
 furthermore, that ſince the tyme of
 Conſtantine, (whiles Emperors haue
 been chriſtians) few or no ſuch ex-
 amples can be ſhewed, except it be
 vpon Iulian the Apoſtata, Valens
 the Arian heretique, or ſome other
 of lyke deteſtable & notorious wic-
 kednes. And thus much of particu-
 ler men chaſtiſed by Ieſus.

But if we deſire to haue a ful ex-
 ample of hys iuſtice vppon a whole
 Nation together, let vs conſider what
 beſell Ieruſalem and the people of
 Iurie, for theyr barbarous crueltie
 practiſed vpon hym, in hys death &
 paſſion. And truly, if we belieue Io-
 ſephus and Phylo the Iewiſh Hiſto-
 riographers, (who lyued either with
 Chriſt, or immediatly after him,) it
 can

The chaſ-
 tiſement of
 Ieruſalem,
 and of the
 Iewiſh peo-
 ple.

*Iosep. lib. 19.
antiq. lib. 2,
et 3, de bell.
Iudai.
Philo in
Flacco et lib.
2. de leg.
Cornel. Tac.
lib. 12,*

can hardly be expressed by y tongue
or penne of man, what insufferable
calamities and miseries, were influc-
ted to that people (presently vppon
the ascention of I E s v s) by Pylate
theyr Gouvernour , vnder Tyberius
the Emperour ; and then againe by
Petronius vnder Caligula, and after
that, by Cumanus, vnder Claudius,
and lastly by Festus and Albinus vnder
Nero. Through whose cruelties,
that Nation was enforced finally to
rebell, and take Armes against the
Romaine Empyre , which was the
cause of theyr vtter ruine and extir-
pation by Tytus and Vespasian. At
what tyme besides the ouerthrow of
theyr Citty, burning of theyr Tem-
ple, and other infinite dystresses,
which Iosephus an eye-witnes pro-
testeth, that no speech or discourse
humane can declare.

The same Authour lykewise re-
cordeth, eleuen hundred thousande
persons to haue been slaine, & four-
score and seauen. teene thousand ta-
ken alyue, who were eyther put to
death afterwarde in publique tri-
umphes, or sold openly for bond-
slaves into all parts of the world.

And in thys vniuersall calamitie

of the Iewiſh Nation, beeing the How Chriſt
moſt notorious and grieuous, that his death
euer happened to people or Nation was puni-
before or after the, (for the Romans ſhed with
neuer practiſed the like vpon others) like circum-
it is ſingularly to be obſerued, that ſtances vpo
in the ſame time and place, in which the Iewes.

they had put Ieſus to death before :
that is, in the feaſt of the Paſchall,
whē theyr whole Nation was aſſem-
bled at Ieruſalem, from all partes,
Prouinces, and Countries of the
earth : they receyued this their moſt
bitteriſull ſubuertion, and that by the
hands of the Romaine Cæſar, to
whom by publique cry, they had ap-
pealed from Ieſus, but a litle before.

Yea, further it is obſerued and
noted, that as they apprehended Ie-
ſus, and made the entrance to hys
paſſion vppon the Mount Oliuet, ſo
Tyrus (as Iosephus wryteth) vppon *Iosep. lib. 5.*
the ſame Mount planted hys firſt *de bel, ca. 8,*
ſiege for their finall deſtruction.

And as they ledde Ieſus from Cai-
phas to Pilate, afflicting him in their
preſence : ſo now were they them-
ſelues ledde vp & downe from Iohn *Capit. 27.*
to Symon, (two Tyrants that had v-
rped dominion within the Citty,)
and were ſcourged and tormented
before

before the trybunal ſeates. Again, as they had cauſed Ieſus to be ſcoffed, beaten, and villainouſly intreated by the Souldiours in Pilats Pallace: ſo were now theyr own principall Rulers and Noble men, (as Ioseph writeth) moſt ſcornfully abuſed, beaten, and crucified by the ſame Souldiers. Which latter poynt of crucifying, or villainous putting to death vpon the Croſſe, was begun to be practiſed by the Romaines vpon the Jewiſh Gentrie, immediatly after Chriſtes death, and not before. And nowe atthys tyme of the war, Ioseph affirmeth, that in ſome one day, ſyue hundred of hys Nation were taken and put to thys opprobrious kinde of puniſhment; in ſo much, that for the great multitude he ſayth: *Nec locus ſufficeret Crucibus, nec Cruces corporibus*: that is, neyther the place was ſufficient to contayne ſo many croſſes as the Romaines ſette vp, nor the croſſes ſufficient to ſuſtaine ſo many bodies they murdered by that torment.

Lib. 5. de bel. capit. 28.

A meruailous prouidence of

Thys dreadfull and vnſpeakable miſery, ſel vpo the Iewes about ſixtie yeeres after Chriſtes aſcending when they had ſhewed themſelues

moſt obſtinate & obdurate againſt God, for de-
hys doctrine, deliuered vnto them, liuering the
not only by himſelfe, but alſo by hys Chriſtians
Disciples; of which Disciples they that were in
had now ſlayne S. Stephen & Saint Ieruſalem
James, and had driuen into baniſh- at the time
ment both S. Peter and S. Paul, and of deſtruc-
other that had preached vnto them. tion.

To which latter two Apoſtles, (I
meane S. Peter & S. Paule) our Sa-
uiour chriſt appeared a little before
theyr martyrdoms in Rome, as Lac-
tantius wryeth, and ſhewed that
within three or foure yeeres after
their deathes, he was to take reuenge
vpon theyr Nation, by the vtter de-
ſtruction of Ieruſalem and of that
generation. Which ſecrete aduiſe, *Lib. 4. diui.*
the ſayd Laſtantius affirmeth, that *inſtit. ca. 21.*
Peter and Paule reuealed to other
chriſtians in Iurie; wherby it came *Euseb. lib. 3.*
to paſſe, (as Eusebius alſo and other *hiſt. cap. 5.*
Authors doe mention) that all the *Nicep. cap. 3*
Chriſtians lyuing in Ieruſalem, de-
parted thence, not long before the
ſiege began, to a certayne Towne
named Pella, beyond Iordan, which
was aſſigned them for that purpoſe
by Ieſus himſelfe, for that it beeing
in the dominion of Agrippa, who
ſtood with the Romaines, it remai-
ned

The Iewiſh
miſeries af-
ter the de-
ſtruction of
Jeruſalem.

ned in peace & ſafety, while all Iudea
beſides was brought to deſolation.

Thys then was the prouidence of
God for ſ punishment of the Iewes
at that tyme. And euer after, their
eſtate declined from worſe to worſe
and their miſeries daily multiplied
throughout the world. Whereof hee
that wil ſee a very lamentable narra-
tion, let him read but the laſt booke
onely of Iosephus hystory *De bello
Iudaico*, wherein is reported beſides
other things, that after the war was
ended, and all the publique ſlaugh-
ter ceaſſed, Tytus ſent threeſcore
thouſand Iewes, as a preſent to his
Father to Rome, there to be put to
death in dyuers & ſundry manner.
Others hee applyed to be ſpectacles
for paſtime to the Romaines ſo were
preſent with him; wherof Iosephus
ſayth, that he ſawe with his own
eyes, two thouſande and ſiue hundred
murthered and conſumed in
one day, by fight & combat among
themſelues, and with wilde beaſts
at the Emperours appointment. O-
thers were aſſigned in Antioche and
other great Citties, to ſerue for ſ
gots in their famous bond-fires at
tymes of triumph. Others were ſe-

*Iosep. lib. 7,
de bello cap.
20, et 21.*

to be bond-ſlaues, others condemned to dyg and hewe ſtones for euer. And thys was the end of that warre and deſolation.

After thys againe vnder Traiane the Emperour, there was ſo infinite a number of Iewes ſlaine, and made away by Marcus Turbo in Affrica, and Lucius Quintus in the Eaſt, (as all Hiſtories agree) that it is impoſſible to expreſſe the multitude. But yet more wonderfull it is, which the ſame Hiſtorians report: that in the eyghtene yere of Adrian the Emperour, one Iulius Seuerus beeing ſent to extinguiſh all the remnant of the Iewiſh generation: deſtroyed in ſmal time nine-tie & eyght Townes and Villages within that Countrey, and ſlew ſiue hundred & four-ſcore thouſand of that blood and Nation in one day: at which tyme alſo, he beate downe the Cittie of Ieruſalem in ſuch ſorte, as he left not one ſtone ſtanding vpon another of their auncient buildinges: but cauſed ſome part thereof to be reedified againe, and inhabited onely by Gentiles. He changed the name of the Cittie, and called it * A E L I A, after the Emperours name. He droue all the pro-

The ſmall deſolation of the Iewiſh Nation.

Oroſ. li. 7. ca. 13. Ariſton. pellens in hiſt. Euſe. li. 4. capit. 8. Niceph. lib. 3. cap. 24.

* The Emperours name was Aelius Adrianus.

R

genic

genic and of-ſpring of the Iewes
 fourth of all thoſe Countries, with a
 perpetual Law confirmed by y^e Em-
 perour, y^e they ſhould neuer returne:
 no, nor ſo much as looke backe fro
 any high or eminent place to that
 Country againe. And thys was done
 to the Iewiſh Nation by the Ro-
 maine Emperours for accompliſh-
 ing that demaund, which their prin-
 cipal Elders had made not long be-
 fore to Pilate the Romaine Magi-
 ſtrate, concerning Ieſus moſt in-
 iurious death, crying out with one cō-
 ſent & voice, to wit, *Let his blood be*
ſpōn vs and ſpōn our poſteritie.

Math, 25.

The ſeauenth Conſideration.

The fulfil-
 ling of Ieſus
 prophecies.

AND heerein alſo, I meane in the
 moſt wonderful, and notorious
 chaſtiſement, or rather reprobation
 of the Iewiſh people, which of all
 the worlde was Gods peculier be-
 fore, is ſette out vnto vs, as it were in
 a Glaſſe, the ſeauenth and laſt
 poynt, which wee mention in the
 beginning of this Section: to wit,
 the fulfilling of ſuch ſpeeches and
 prophecies, as Ieſus vttered when he
 was vpon the earth; as namely as

one tyme, after a long & vehement
 commination made to the Scribes
 and Pharisies and principall men of
 that Nation, (in which he repeateth
 eyght feuerall tymes that dreadfull
 threat woe,) he concludeth finally,
 that all the iust bloode, iniuriously
 shedde from the first Martyr Abel,
 should be reuenged very shortly vp-
 on that generation. And in the same
 place, he menaceth the populus Cit-
 tie of Ierusalem, that it shoulde be
 made desert. And in another place
 hee assureth them, that one stone
 should not be left standing thereof
 vpon another. And yet further hee
 pronounceth vppon the same Cittie
 these words; *The dayes shal come vpon thee, and thine enemies shal emi-
 ron thee with a wall, and shall besiege
 thee: they shal straighten thee on e-
 uery side, and shall beate thee to the
 ground, & thy children in thee.* And
 yet more particularly, he fore-telleth
 the very signes wherby his Disciples
 shoulde perceiue when the time in-
 deece was come, vsing thys speech
 vnto them. *When you shall see Ieru-
 salem besieged with an Armie: then
 know ye that her desolation is at hand,
 for that these are the daies of reuenge,*

Math, 23.

Luke, 21.

Luke, 19,

Iesus spee-
 ches of Ie-
 rusalem.

Luke, 21,

to the end all may be fulfilled which is written. Great diſtreſſe ſhal fall vpon this earth, and vengeance vpon this people. They ſhall be ſlaine by dint of the ſword, & ſhalbe led as ſlaues into al Countries. And Ieruſale ſhalbe troden vnder feete by the Gentiles, vntill the time of Nations be accompliſhed.

The circū-
ſtaunce of
the tyme,
when Ieſus
ſpake hys
words, and
when they
were writ-
ten.

Thys fore-tolde Ieſus of the miſe-
rie that was to fall vpon Ieruſalem,
and vpon that people (by the Ro-
maines and other Gentiles,) when
the Iewes ſeemed to be in moſt ſe-
curitie, and greateſt amitie with the
Romaines, (as alſo they were when
the ſame things were written,) and
conſequentlie at y^e tyme, they might
ſeeme in al humane reaſon, to haue
leſſe cauſe then euer before to miſ-
doubt ſuch calamities. And yet how
certaine & aſſured fore-knowledge,
(& as it were moſt ſenſible feeling)
Ieſus had of theſe miſeries, he decla-
red, not onely by theſe expreſſe
words, and by their euent: but alſo
by thoſe pittiful teares he ſhed vpon
ſight & conſideration of Ieruſalem,
and by the lamentable ſpeech he v-
ſed to the women of y^e Cittie, who
wept for hym at his paſſiour, perſwa-
ding them to weepe rather for them

Luke, 19.

ſclues

selues and for theyr chyldren, (in respect of the miseries to follow) then for him. Which words & predictions of Iesus, together with sundry other his speeches, fore-shewing so particularly y^e imminent calamities of y^e Nation, (& that as I haue sayd, at such tyme, when in humane discourse there could be no probabilitie thereof,) when a certaine Heathen

Chronicker and Mathematique, named Phlegon, about a hūdred yeres after Christes departure, had dilligently considered, hauing seene the same also in hys daies most exactlie fulfilled, (for he was seruaunt to Adrianus the Emperour, by whose commandement as it hath been said before, the finall subuersion of that Iewish Natiō was brought to passe)

thys Phlegon (I say) though a Pagan, yet vpon consideration of these euents, and others that he sawe, (as the extreame persecution of Christians fore-told by Christ and the like) he pronounced, that neuer any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions & prophecies of Iesus. And thys testimonie of Phlegon, was alledged and vr-

Luke, 23,

Phle. Teral, lib. annal.

The testimony of a Heathen, for the fulfilling of Christes prophecies.

*Orig. lib. 2.
con. Cels. sub
initium.*

ged for Christians, against one Celsus a Heathen Philosopher and Epicure, by the famous learned Origen; euen the very next age after it was written by the Authour: so that of the truth of thys allegation, there can be no doubt or question at all.

*Other prophecies of Iesus, fulfilled
to his Disciples.*

AN D nowe albeit these predictions and prophecies, concerning the punishment and reprobation of the Iewes, fulfilled so euidently in the sight of all the world, might be a sufficient demonstration, of Iesus fore-knowledge in affaires to come, yet are there many other things besides fore-shewed by him, which shew out as exactly as these dyd, notwithstanding that by no learning, Mathematicall reason, humane conjecture, they were or might be fore-seene. And as for example, the fore-telling of hys owne death, the manner, tyme, and place thereof: as also the person that should betray him, together with hys irrepentant ende. The flight, feare, & scandale of hys Disciples, albeit they had promised
and

and protested the cōtrary. The three feueral denials of Peter. The particular tyme of his own resurrection, and ascention. The sending of the holy Ghost, & many other the lyke predictions, prophecies and promises, which to hys Apostles, Disciples and followers that heard them vittered, & left them written before they fell out, and sawe them afterward accomplished: and who by the falshood thereof, shoulde haue receiued greateſt damage of al other men, if they had not been true; to these men (I say) they were most euident prooves of Iesus diuine prescience in matters that should ensue.

*Prophecies fulfilled in the sight
of Gentiles.*

B V T yet for that an Infidel, (with whom onely I suppose my selfe to deale in thys place) may in these and the like things, finde (perhaps) some matter of cauillation, and say, that these prophecies of Iesus were recorded by our Euangelists, after the particularities therein prophecied were effectuated and not before; and consequently, that they might

be forged; I will alledge certaine other euent, both fore-told and regiſtred before they came to paſſe, and diuulged by publique wrytings in the face of all the world, when there was ſmall ſemblance that euer the ſame ſhould take effect. Such were the particuler foretellings of ſy kinde and maner of S. Peters death, whiles he lyued. The peculier and different manner of S. Iohn the Euangelifts ending, from the reſt of the Apoſtles. The fore-ſhewing and deſcribing to hys Diſciples, the moſt extreame and cruell perſecutions, that ſhould enſue vnto Chriſtians for his ſake, (a thing at that tyme not probable in reaſon, for that the Romans permitted the exerciſe of all kinds of Religions;) and that notwithstanding all theſe preſſures and intollerable afflictions, his faithful followers ſhould not ſhrinke, but hold out and daily increaſe in zeale, fortitude, and number, and finally ſhould achieve the victory and conqueſt of all the world: a thing much more vnlikely at that day, and ſo far paſſing all humane probability, as no capacite, reaſon, or conceite of man, might reach or attaine the foreſight thereof.

thereof, And with thys will we conclude our thyrd and last part of the generall diuision sette downe in the beginning, concerning the grounds and proofes of Christian Religion.

The Conclusion.

SECT. 4.

BY al that hetherto hath been said, we haue declared & made manifest vnto thee (gentle Reader) three things of great importaunce. First, that from the beginning and creation of the worlde, there hath beene promised in all times & ages a Messias, or Saujour of man-kinde, in whom, and by whom, all Nations should be blessed; as also, that the particuler tyme, manner, & circumstance of hys comming; together with the qualitie of hys person, purpose, doctrine, lyfe, death, resurrection, & ascention, were in lyke manner by the Prophets of GOD, most euidently foreshewed. Secondly, that the very same particulers & speciall poynts that were designed and sette downe by the sayde Prophets, were also fulfilled most exactly with theyr circumstances, in the person & acti-

The sum of
the former

3. Sections.

1.

2.

7.

ons of Ieſus Chriſt our Lord & Sa-
uiour. Thirdly, that beſides the ac-
complishment of all the fore-ſayde
prophecies, there were gyuen by Ie-
ſus many ſignes, manifeſtations, &
moſt infallible arguments of hys
deitie & omnipotent uiſſaunce, af-
ter hys aſcention or departure from
all humane and corporall conuer-
ſation in thys world.

By all which wayes, meanes, argu-
ments and prooſes, and by ten thou-
ſand more, which to the tongue or
penne of man are inexplicable, the
chriſtian mind remaineth ſetled, &
moſt firmly grounded in the vn-
doubted beliefe of his Religion, ha-
uing beſides al other things, euiden-
ces, certainties, & internal comforts
and aſſuraunces which are infinite:
theſe eyght demonſtratiue reaſons
& perſwaſions which enſue, for his
more ample and abundant ſatis-
faction therein.

Eyght rea-
ſons.

The Prophecies.

FIrſt, that it was impoſſible that
ſo many things ſhould be fore-
tolde ſo precisely, with ſo many par-
ticularities, in ſo many ages, by ſo
diſſe-

different persons of al sanctity, with so great concorde, consent, and vni- tie, and that so long before hande, but by the Spyrit of God alone, that onely hath the fore-knowledge of future euent.

The fulfilling.

SEcondly, that it could not possi- bly be, that so many thinges, so difficult and strange, with all theyr particularities and circumstaunces, should be so exactly & precisely ful- filled, but in hym alone, of whom they were truely meant.

Gods assistance.

THirdly, that it can no wayes bee imagined, that GOD would e- uer haue concurred with Iesus doo- ings, or assisted him, aboue al course of nature, with so abundant my- racles, as the Gentiles doe confesse that he wrought, if he had beene a seducer, or taken vppon him to sette forth a false doctrine.

Iesus

Ieſus doctrine.

F Ourthly, if Ieſus had intended to deceive and ſeduce the world, he would neuer haue propoſed a doctrine ſo difficult and repugnant to all ſenſualitie, but rather would haue taught things pleaſant and gratefull to mans voluptuous delight, as Mahomet did after him. Neither could the nature of man, haue euer effectually embraced ſuch aſteritie, without the aſſiſtance of ſome diuine and ſupernaturall power.

Ieſus manner of teaching.

F iſtly, for that Ieſus beeing poorely borne and vnlettered, as by his aduerſaries confeſſion doth appeare, and that in ſuch an age and tyme, when all worldly learning was in moſt flouriſhing eſtate: he could neuer poſſibly, but by diuine power, haue attayned to ſuch exquisite knowledge in all kind of learning, as to be able to decide all doubtſes and controuerſies of Phyloſophers before hym, as he dyd, laying downe more plainly, diſtinctly, & perſpicuouſly, the

the pyth of all humane and diuine learning, within the compasse of three yeeres teaching, (and that to auditors of so great simplicity) then dyd all the Sages of the worlde vnto that day : insomuch that euen then, the most vnlearned Christian at that time, could say more in certainty of trueth, concerning the knowledge of God, the creation of the worlde, the end of man, the rewarde of vertue, the punishment of vice, the immortalitie and rest of our soules after thys life, and in other such high poynts and mysteries of true phylosophy, then coulde the most famous and learned of all the Gentiles, that had for so many ages before, beaten theyr braynes in contention about the same.

*Iesus lyfe and manner of
proceeding.*

Sixtlye, if Iesus had not meant plainly and sincerely in al his doings, according as he professed : he would neuer haue taken so seuerer a course of lyfe to himselfe, neyther would he haue refused all temporall dignities and aduancements as he did :

did : he wold neuer haue choſen to die ſo opprobriouſly in the ſight of all men, or made election of Apoſtles and Diſciples ſo poore and contemptible in the world : nor if hee had, would euer worldly men haue ſolowed him in ſo great multitudes, with ſo great ſeruour, zeale, cōſtancie, and perſeuerance vnto death.

The beginners & firſt publiſhers of Chriſtian Religion.

S Euenthy, we ſee that the firſt beginners and founders of Chriſtian religion left by Ieſus, were a multitude of ſimple and vnſkilfull perſons, vnapt to deceiue or deuife any thing of themſelues. They beganne againſt all probability of mans reaſon : they went forward againſt the ſtreame and ſtrength of the world : they continued and increaſed aboue humane poſſibilitie : they perſeuered in torments and afflictions inſufferable : they wrought myracles aboue the reach and compaſſe of mans ability : they ouerthrewe Idolatry that then poſſeſſed the worlde, and confounded all powers infernal by the onely name & vertue of their Maſter.

Maister. They saw the prophecies of Iesus fulfilled, & all hys diuine speeches and predictions come to passe. They sawe the punishment of theyr enemies & chiefe impugnors, to fall vpon them in their dayes. They saw every day whole Prouinces, Countries, and Kingdomes conuerted to their faith. And finally, the whole Romaine Empire & world besides, to subiect it selfe to the lawe, obedience, and Gospel of theyr Maister.

The present state of the Iewes,

LAstly, among all other reasons and arguments, this may be one most manifest vnto vs: that wheras by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death, the true Messias at hys coming, as before hath beene shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the world: (wherein according to the words of Osee, *They shall sitte for a long time, without a King, without Prince, without sacrifice, without Altar,* *Osea, 3.*

tar, without Ephode, or Images, and after this again, the chyl dren of Iſraell ſhall returne, and ſeeke theyr God, in the laſt daies.) We ſee in this age the ſame particularities fulfilled in that Nation, and ſo haue continued nowe for theſe 15. hundred yeeres: that is, we ſee the Iewiſh people afflicted aboue al Nations of y world: diſperſed in ſeruility throughout all corners of the earth: without dygnitie or reputation: without King, Prince, or common-wealth of themſelues, prohibited by all Princes, both Chriſtian and other, to make theyr ſacrifice where they inhabite; deſerued of all meanes to attaine to good knowledge in good litterature, whereby daily they fall into more groſſe ignoraunce, and abſurdities againſt cōmon reaſon, in theyr latter doctrine: the dyd the moſt barbarous Infidels that euer were, hauing loſt all ſence and feeling in ſpirituall affayres; all knowledge and vnderſtanding in celeftiall thinges for the life to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spyrite; and finally, as men forlorne & filled wyth all kynd of myſerie, doe
both

both by theyr inwarde and externall calamities, preach, denounce, and testifie to the world, that Iesus whō they crucified, was the onely true Messias and Sauour of man-kinde, and that hys bloode, (as they themselves required) lyeth heauily vppon theyr generation for euer.

*The conclusion of the Chapter, with
an admonishment.*

W Herfore to conclude this whole dyscourse and treatise of the prooves and euidences of our Christian Religion : seeing that by so manifold & inuincible demonstrations, it hath beene declared & layd before our eyes, that Iesus is the onely true Sauour & Redeemer of the world : and consequently, that hys seruice and Religion, is the only way and mean to please Almighty God, and to attaine euerlasting happines: there remaineth now to be considered, that the same Iesus, which by so many Prophets was promised to be a Sauour, was also foretold by the selfe same Prophets, y he should be a Iudge, and examiner of all our actions. Which latter poynt, no one Prophet

Iesus shall
be also a
Iudge.

*Apud Euse.
lib. 4. in Vita
Const. in fi.*

Prophet that hath fore-shewed his comming, hath omitted seriously inculcate vnto vs. No not the Sibyls themselves, who in euery place where they describe the most gracious comming of the Virgins sonne, doe all annex thereunto his dreadfull appearance at the day of Iudgement especially, in those famous Acrostic verses, whereof there hath beene much mention before; the whole discourse vpon y words *Iesus Christus the sonne of God, Saviour & Crosse* containeth nothing els, but a large and ample description of his most terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

*1, Reg, 2,
Psalm, 95,
Esay, 2, 13,
26, 27, 30.
Jerem, 30,
Dan, 7,
Soph, 1,
Mala, 4.*

To which description of these Pagan Prophets, is consonant the whole tenor and context of the olde Bible, foreshewing euery where, the dreadful maiestie, terrour, and severity of the Messias at that day. The newe Testament also, which tendeth to comfort and solace mankind, and hath the name of Euangile, in respect of the ioyfull new which it brought to the worlde, o-

mitted

mitteth not to put vs continually in *Math, 12. 13*
 minde of this poynt. And to y^e ende *16, 14. 25,*
 both Christ himselfe, amidst all hys *Marke. 13.*
 sweet & comfortable speeches wyth *Luke, 17,*
 hys Disciples, dyd admonish them *Rom, 2, 14.*
 often of thys last day, and hys Apo- *1, Cor. 15,*
 stles, Euangelists, and Disciples after *2, Cor, 5.*
 hym, repeated, iterated, and vrged *1. Thes. 4, 5.*
 thys important consideration, in all *2, Thes, 1,*
 theyr words and wrytings. *1, Titus. 2,*

Wherefore, as by the name and *2, Peter, 3.*
 cogitation of a Sauior, we are great- *Hebr. 9.*
 ly styrred vp to ioy, alacritie, confi- *Iude, 4.*
 dence and consolation, so by thys *Reue, 1,*
 admonishment of Gods Saints, and
 by the testimony of our Lord & Sa-
 uour Iesus Christ himselfe, that hee
 is to be our Iudge, and seuer exami-
 ner of all the minutes & moments
 of our lyfe: we are to conceiue iust
 feare and dreade, of thys hys second
 comming.

*An illation vpon the premisses, with
 an exhortation.*

AND as by y^e whole former trea-
 tise, we haue beene instructed,
 that the onely way to saluation, is by
 the true profession of Christian Re-
 ligion: so by thys account that shal
 be

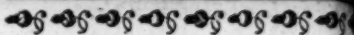
be demaunded at our handes at the laſt day, by the Authour and firſt ſtitutor of thys Religion ; wee taught, that vnleſſe we be true Chriſtians indeede, & doe performe ſuch duties as this Law and Religion preſcribeth vnto vs, ſo farre off ſhall we be frō receiuing any benefite by the name, as our iudgement ſhall be more greuous, and our finall calamitie more intollerable. For which cauſe, I would in ſincere charity, exhort euery man that by the former diſcourſe hath receiued any light, & is thorowly confirmed in his iudgement concerning the manifeſt and vndoubted truth of thys Chriſtian Religion : to employ hys whole ſtudie & indeuours for the attainment of the fruite and benefite thereof, which is by beeing a true and faythfull Chriſtian ; for that our Sauour Chriſt himſelfe fore-ſignified ; that many ſhoulde take the name wythout benefite or commodity of theiꝝ profeſſion.

And to the ende each man may the better knowe or coniecture of himſelfe, whether he be in the right way or no, & whether he performe indeede the true duty belonging to

a faythful Chriſtian, I haue thought
conuenient to adioyne this Chapter
next following of that matter, and
therin to declare y^e particuler poynts
belonging to that profeſſion. Which
ſeeing knowne, and thorowly con-
ſidered, it ſhall be eaſie for euery
one that is not ouer partiall, or wil-
fully bent to deceiue himſelfe, to diſ-
cerne cleerely of hys own eſtate, and
of the courſe and way that hee hol-
deth.

Thys (I ſay) is a high poynt of
wiſedome for all men to doe whyle
they haue time; leaſt at the laſt day,
we hauing paſſed ouer the whole
courſe of our liues in the bare name
onely of Chriſtianitie, without the
ſubſtance and true knowledge ther-
of: doe find our ſelues in the num-
ber of thoſe moſt miſerable and vn-
fortunate people, who ſhal cry lord,
Lorde, and receiue no comfort by
that confeſſion.

HOW



HOWE A MAN MAY
IUDGE OR DISCERN
OF HIMSELFE, WHETHER
he be a true Christian
or not.

*With a declaration of the two parts
belonging to that profession;
which are, beleefe
and life.*

CHAP. V.

AS in humaine learning and
Sciences of thys worlde, after
declaration made of the
vtilitie, possibilitie, certaintie,
conueniencie, and other qualitie,
commendations, & properties
thereof: the next poynt is, to shew
the meanes & wayes whereby to
attaine the same: so much more,
in thys diuine & heauenly doctrine of
Christian Religion, (which concerneth
our soule & euerlasting saluation,) for
that we haue shewed before, not
onely the most vndoubted trueth
whereupon it standeth, but also
that the knowledge heereof, is
absolutely necessary, as there is
no other name or profession vnder
heauen,

en, whereby mankind may be saved, but onely thys of Iesus : it followeth by order of cōsequence, that we should treat in thys place, how a man may attaine the fruite of this doctrine : that is to say, howe hee may come to be a good Christian ; or if he already possesse that name, how he may examine or make tryal of himselfe, whether he be so indeed or not. Which examination to speak in brieft, consisteth wholly in consideration of these two poynts. First, whether he doe not onely, beleue vnfaignedly the totall summe of documents and misteries, left by Iesus and his Disciples to the Catholique Church, but also perswade & assure himselfe, of the forgiuenes of all hys sinnes, and of the fatherly loue and fauour of G O D towards hym in Christ Iesus, whereby he is adopted to be the sonne of God, & an heyre of euerlasting life. Secondly, whether he conforme and frame hys lyfe, according to the precepts and doctrine of Christ Iesus. So that in these two poynts we are to bestow our whole speech in thys Chapter.

Acts. 4.

The effect
of thys
Chapter.

Two points
1.

2.

The

The first part, concerning beleefe.

AND for the first, howe to examine the trueth of our beleefe, would be ouer tedious to lay downe every particuler way that might bee assigned for discussion thereof: for that it would bring in the contention of all tymes, as well auncient as present, about controuersies in christian Fayth, which hath beene impugned from age to age, by the seditious instruments of Christes infernall enemie. And therefore, as well in respect of the length, (wherof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuersie within the compasse of this work, I meane onely at thys tyme, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may walk awry,) to sette downe with as great breuity as possibly may be, som few generall notes or obseruations, for theyr better helpe in thys behalfe.

In which great affaire of our sayth and beleefe (wherein consisteth as well the ground and foundation of
our

our eternall welfare, as also the fruite and entire vilitie of Christes comming into this world; it is to be considered, that G O D could not of his infinite wisdom, (fore-seeing all things and times to come) nor euer would of his vnspeakable goodnes, (desiring our saluation as he dooth) leaue vs in this life, without most sure, certaine, and cleere euidence of thys matter; and consequently, we must imagine, that all our errors committed heerein, (I meane in matters of sayth & beleefe among Christians) doe proceede rather of sin, negligence, wilfulnes, or inconsideration of our selues, then eyther of difficulty or doubtfulnes in the means left vnto vs for discerning of y^e same, or of the want of Gods holy assistance to that effect, if we would with humilitie accept thereof.

Thys Esay made plaine, when he prophesied of thys perspicuitie, that is, of this most excellent priuiledge in Christian religion, so many hundred yeres before Christ was borne. For after that in diuers chapters hee had declared the glorious comming of Christ in signes and myracles, as also the multitude of Gentiles that

S should

The matters
of faith and
beleefe easie
among
Christians.

Esay, 35,

* The direct
holy way of
Christians
vnder the
Gospel.

should embrace hys doctrine, together with the ioy and exultation of their conuersion: he fore-shewed presently, the wonderful providence of God also, in prouiding for Christians so manifest a way of direction for their fayth and Religion, as the most simple and vnlearned man in the world, should not be able (because of wilfulness) to goe astray therein. Hys wordes are these, directed to the Gentiles. *Take comfort and feare not. Behold, your God shall come and save you. Then shall the eyes of the blind be opened, and the eares of the deaf shall be restored, &c. And there shall be a path & a way: which shall be called* * The holy way: *and it shall be set before you so direct away, as fooles shall not be able to erre therein.* By which words we see, that among other benefits that Christes people were to receiue by his coming, this should be one, and not the least, that all his holy doctrine once published and receiued, it shoulde not be easie for the weakest in capacitie or learning that might be, (whom Esay heureth by the name of Fooles,) to be runne awry in matters of their beleefe, so plaine, cleere, and euident.

should the way for tryall thereof be made.

God hath opened hymselfe vnto vs in y^e holy scriptures, the wrytings and doctrine of Moses and the Prophets of Christ, and hys Apostles : *John, 20, 21*
 wherein is containd what soeuer is necessary for our saluation. For al- *2, Tim, 3, 14, 15. &c.*
 though the inuisible things of God, *Rom. 1, 20,*
 that is, hys power and God-head, may be seene by the workmanshyps and creation of the world, wherein, as in a booke written with the hand of G o d, and layd open to the eyes of men, the glory of God and hys mighty power appeareth ; Yet because, cyther we read not this booke at all, or if wee doe, we read it carelesly, therefore it was necessary that the Lord God should adde another booke, more plaine and easie to be read, so as he may run that readeth it, and this is, (as hath been said) his holy will, reuealed vnto vs in hys written word. Which S. Augustine therefore very well, calleth y^e Letters or Epistle of G o d, sent vnto vs from our heauenly Countrey to teach vs to lyue godly and righteously whilst wee sojourne heere in thys present world.

Psal. 119, 1,

Abac, 2, 2,

*August. in
exposi. Psal.
96, et Serm.
59, ad Fra-
trem. in E-
remo.*

Titus, 2, 12,

Psalme, 119,
105.

Psalme, 119,
7.

Psal. 119,
130.

2. Pet. 3, 16,

1, Cor. 4, 3, 4

Titus, 3,

Thys is that Lanthorne whereby our feete may be directed, and the light whereby our paths may be guided vnto Christ: it is that most certaine and infallible rule and leuel of all our actions, whereby both our fayth & lyfe are to be squared and framed. Yea, it is that holy and vndefiled way, and withal, that plaine & easy way denoted by Esay, which euen the very entraunce thereof gyueth lyght and vnderstanding (as Dauid speaketh) vnto the simple.

And although we must confesse with S. Peter, that there are some things in the Scripture harde to be vnderstoode, yet we may also see with the same Peter, that they are hard to those that are vnllearned and vnstable, which peruert and wrete them to their owne destruction. So that if the Gospell of Christ be yehyd, it is hid vnto them that perishe whose senses sathan hath closed that the lyght thereof shoulde not shyne vnto them. And hēce-hence it is that the Apostle S. Paule, pronounceth so peremptorily of a contentious and hereticall man, that he is damned by the testimony of his owne iudgement or conscience, for that he

hath abandoned thys common, direct, and publique way, which all men might see, & hath deuised particuler paths and turnings to himselfe. And heere-hence is it, that the auncient Fathers of Christes Primatiue Church, dysputing against the same kind of people, defended alwaies, that theyr error was of malice, and wilful blindnes, and not of ignoraunce: applying these wordes of prophecie vnto them; *They that sawe me, ranne out from me.* *Psal, 31, 11.*

Thus then it appeareth, that the plaine and direct way mentioned by Esay, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Sauour Christ and hys Apostles, which howsoeuer it seeme to be obscure & darksome to men of peruerse mindes, that are not exercised in it, yet to the godlie and studious readers & hearers, that haue theyr eyes opened, and theyr mindes lightened to see the trueth, it is most plaine & easie to be vnderstood. *1, Pet, 1. 19,*

And thys is the cause, that those holy and sage Apostles of Christ, for the better peruertering of al bie-waies, crooked pathes, and blinde lanes of

1, Corin. 16. errors that afterwards might arise, (as
Gala, 5. by reuelation from Iesus they vnder-
2, Thes, 2, stood there shoulde doe many,) so
1, Tim, 6, 20 earnestly exhorted, & so vehement-
2, Tim, 1, ly called vppon the people, to stand
Math, 7, fast in the documents thē receyued,
Rom, 16, to hold firmly the faith & doctrine
2, Tim, 2, 3, already deliuered, as a *Depositum* &
Titus, 3, treasure committed, to be safely kept
 vntill the last day. And aboue all o-
 ther things, they most dilligentlie
 fore-warned them, to beware of
 new-fangled Teachers, whom they
 called Heretiques, who shold breake
 frō the vnity of that body whereof
 Christ is the head, & shoulde deuise
 newe glosses, expositions, and inter-
 pretations of Scripture, bring in new
 senses, doctrines, opinions, and di-
 uisions, to the renting of Gods
 Church and citty now builded, and
 to the perdition of infinite soules.

Gala, 1, 11,

The Apostle S. Paule, euen whilst
 he lyued, found some of hys Schol-
 lers to be remooued by new fangled
 Teachers to another Gospell, & the
 better to make them see their error,
 hee appealeth to the Gospell which
 he had taught them. The gospell he
 preached, was not after man, nei-
 ther receiued he it of man, but by re-
 uelation

revelation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine, recey-
1. Cor. 12, 13
ued by reuelation from G O D hymselfe, and saythfully deliuered vnto them, without hacke or mayme as he receiued it.

Therefore S. Ierome vppon that place, considering how all Hereticks haue iugled with the Scriptures frō tyme to tyme, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague sores of the church,) haue not the Gospell of God, because they haue not the Spyrite of G O D, without which, that which is taught, groweth to be mans Gospell. Thys maketh that learned Father to resolute vpon the matter, that it is a dangerous thing perversly to expound the holy Scriptures, for by thys meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod peius est*, and that which is worse, (sayth thys holy Father,) it is made the deuils Gospell. For discerning therefore of thys kynde of most per-

*Ephe. 4. 14,**1, Corin. 12,*

nicious people, and theyr deuillish dealing, and least we should be carried away with euery winde of doctrine by the wiliness of men, G O D hath ordained in hys Church, Apostles, Doctors, Prophets, Pastors & Interpreters, whom he hath so guided and gouerned frō time to time with hys holy Spyrit, that they haue beene able by the Scriptures to repress and beate downe whatsoeuer errors and heresies haue been rayfed vp by the enemies of Gods truth, contrary to the analogie of sayth & rule of charitie: that is to say, beside the true sence and meaning of the Canonickall Scripture.

No heresie
finally pre-
uailed a-
gainst the
scriptures.

When there rose vp certaine seditious fellowes among the Iewes in the Primatiue Church, making som contention about theyr ceremonies, as did Simon Magus, Nicholas, Cerinthus, Ebion, and Meander, that were Heretiques; They were refelled and conuincd out of the scriptures by the Apostles and their Schollers, Martialis, Dyonisius Arcopagita, Ignatius, Policarpus, and other, who were no doubt directed and guided by the Spyrit of G O D. Afterwarde, when Basilides, Cerdon, Marcion, Valen-

Valētinus, Tatianus, Apelles, Montanus, and diuers other troubled the Church wyth monstrous heresie, they were cōfuted by Iustinus Martyr, Dionisius Bishop of Corinth, Irenæus, Clemens, Alexandrinus, Tertullian, & their equales, who in all theyr controuersies had recourse vnto the Scriptures, and beeing instructed and ledde by the spyrite of trueth, preuailed mightilie against theyr aduersaries. And so downward frō age to age vnto our dayes, whatsoever heresie or different opynion hath sprung vp contrary to the doctrine of Christ and hys Apostles, it hath beene checked and controlled by the Watchmen, spiritual Pastors, and Gouvernors of the Church, who alledged alway the cōsent of y^e scriptures for decyding of al doubts, and were most graciously guided by the Spyrite of G O D in all theyr actions.

And heereof it is, that the worde of *Ephē, 6, 17.*

God is called the sword of the spirit: because, as it was given by inspiration at the first, so beeing expounded by the direction of the same Spyrite, it is most liuely and mighty in operation: sharper then any two edged sword, and entering through euen

2. Tim. 3, 16

Hebr. 4, 12,

to the deuiding a sunder of the soules
and the Spirit, of the ioynts and the
marrowe, and it is a discerner of the
thoughts and intents of the hart.

Math, 4.

Acts, 9.

This is that spyriual sword wherewith our Sauior Christ preuailed against sathan the head Lord & master of all Heretiques, who notwithstanding pretended scriptures for his deuillish purposes. And the Apostle Paule, beeing furnished with this onely weapon, dysputed against the peruerse and ouer-thwart Iewes, which dwelt at Damascus, and confounded them, proouing by conference of Scriptures, that thys was verie Christ.

Theophi-
lactus.

Hieronimus.

Rom, 10, 17

1. Pet, 1, 23,

Ephe, 5, 26,

Now as it was expedient that the Gospels should be written, that we learning the truth soorth of them, should not be deceyued by the lyes of heresies; so was it necessary that the same gospels should be preached for the confirmation of fayth. And heereof it is, that the Apostle Saint Paule, Rom. 10, sayth, that fayth cometh by hearing the word of God, because the word preached, is the ordinary meanes to beget and increase faith in vs, for the which cause also, it is called the incorruptible seed, where

whereby we are borne a newe, and
whereby the Church is sanctified
vnto the Lord.

Wherefore to conclude this point,
seeing that the holy Scriptures are
that most infallible and secure way
mentioned by Esay, seeing they are
the rule and leuell both of our faith
and lyfe, containing in them suffici-
ent matter to confute errour & con-
firm the truth, able to make a man
wise vnto saluation, and perfectly
instructed vnto euery good worke,
this ought to be the duty of y^e fayth-
ful, (that I may vse the words of Ba-
sil,) to be thorowly perswaded in his
mind, that those things are true and
effectuall, which are vttered in the
Scripture, & to reiect nothing there-
of. For if whatsoeuer is not of fayth
be sinne, (as sayth the Apostle) and
if fayth commeth by hearing, and
hearing by the word of God; with-
out doubt, when any thing is with-
out the holy Scripture, (which can-
not be of fayth,) it must needes bee
sinne. And therefore (to speake as S.
Augustine speaketh) if any, I will
not say if wee, but (which S. Paule
addeth) if an Angel from heauen,
shal preach eyther of Christ or of his
Church,

2, Tim, 3,

15, 16, 17.

Basil. mora.

Regula 80,

capit, 21.

August. con.

litteras petil

lib, 3. cap. 6.

Gala, 1, 8,

church, or of any other thing which pertaineth to faith, or to the leading of our lyfe otherwise, then we haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

Iohn, 5, 39.

Rom, 10, 4,

Gala, 3, 24

Now if forsaking al by-pathes of mens inuentions and traditions, we wil search diligently in the scriptures wherein we thinke to haue eternall lyfe, we shall see that they testifie of nothing so much, as of the promises of God in Christ Iesus; who as he is the end of the law for righteousness to every one that beleeueth; so doe they send vs directly, and as it were lead vs by the hand like a carefull Schoole-maister vnto hym, teaching vs to apprehend and lay hold on hym with the hand of fayth, and to apply hym with hys gifts & graces vnto our selues, and our own saluation. So that fayth is made the meanes, and as it were the Conduit to conuay Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Colos. 2. 12. Yee are buried (saith he) with hym thorough Baptisme, in whom ye are also raised vp together, through the fayth of

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of G o d, effectually working, who
raised hym from the dead. Whereof
it ensueth, that all the saythfull doe
not only obtaine y^e benefit of Chri-
stes death, and buriall by theyr Bap-
tisme, whereby they die vnto sinne,
but also doe receiue and enioy, the
fruite & effect of his resurrection by
a liuely faith, wherby they are quick-
ned and raised vp vnto righteousness
in thys life, and are ascertained of re-
surrection to glory in y^e life to come,
by hys mighty working that is able
to subdue all things to hymselfe.

Phil, 3, 21,

Seeing therefore that the summe
and substance of our whole Religi-
on, and of our eternall saluation or
damnation, consisteth in the know-
ledge of thys one vertue, it shall be
worth the labour, breiefely (but yet
plainly) to describe the forme, force,
and nature of thys faith whereof we
speake. Wherin you shall not looke
for the diuers significations, which
that word receiueth in scripture, nor
for any declaration of those vnprofi-
table saythes wherof S. James spea-
keth, which are cōmon to the wic-
ked, and to the deuils themselues,
whereby they beleeue that Iesus is
that Christ; but heere my purpose is

*1am, 2, 19,**Mar, 1, 24.*

to

Math, 1, 21.

Rom, 8, 17.

Hebr. 11, 1.

to entreate of that liuely and fa-
 fayth, which is peculier and prop-
 to the elect and chosen chyldren
 GOD, whereby they belecue,
 Christ is theyr Iesus, by whom they
 are saued from theyr sinnes, & from
 the punishment due vnto them
 the same, and by whom onely they
 are restored vnto the fauour of God
 and made heyres with Christ of his
 heavenly kingdome.

In the Epistle to the Hebrues, there
 is a notable description of that liue-
 faith, where it is said, to be y^e grow-
 of things that are hoped for, and the
 euidence of thinges y^e are not seen.
 Of which description of y^e Apostle
 we may make a plaine definition af-
 ter this sort. Fayth is an assured per-
 swasion of our saluatiō by y^e means
 of Christ, which is grounded on the
 promises of God, and sealed in our
 hearts by the holy Ghost. This defini-
 tion is drawne from the forme and
 propertie of true fayth, but the other
 in the Epistle to the Hebrues, seemeth
 rather to be taken from the sub-
 stance of faith, and speaketh of the
 object matter thereof. But both of
 them tend to one & the same thing,
 namely, to expresse the nature of

true

True fayth, to consist in the certainty
of that eternall lyfe, which is pur-
chased vnto vs by Christ Iesus, which
althogh we enioy not presently, yet
by faith we are as fully assured of it,
as if we had possession and fruition
thereof already. And heereof it is, *Colos. 2. 2,*
that y^e Apostle calleth it *plerophoria*, *Heb, 10, 22,*
fulnesse or assurance of fayth, when
wee are perswaded that wee are so
highly in Gods fauour, that nothing
is able to separate or remoue vs fro
the loue that God beareth vs in his
sonne and our Sauour Christ Iesus.
Thys fulnes of faith containeth in it
these three things.

Fyrst, a notice or knowledge of
the mercifull promises of God in
Christ Iesus. Secondly, an vndoub-
ted perswasion of the truth of those
promises. And thirdly, the applying
of the same to the comfort of our
soules and consciences, for our sal-
uation. For as it is not enough for a
man to haue meate, vnlesse hee also
eate it & digest it, so it is not enough
for vs to know the promises of God, *Hebr, 4. 2,*
vnlesse we beleue the same to be
true, and apply them to our owne
selues. And as it is not enough for a
wounded man, to haue a soueraigne
salue

salve or Medicine in hys window, vnlesse he apply it to hys wound, is it not sufficient for vs, to know that Christ is the Sauour of the world, vnlesse also we acknowledge hym to be a Sauour vnto vs, & hold on hym by the hand of fayth.

Wherefore thys is the properie and effect of a sauing fayth, euen to apply Christ wyth hys gyfts vnto euerie one of the faythful, & to make all cōclusions of Gods promises particular, that is, peculier to themselves and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument, wherwith Christ the true lyfe & foode of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, and that heate of our harts and soules, whereby Christ the word of G O D, is spiritually taken, eaten, and digested of vs, wyth which worde, or rather with which Christ, our soules doe lyue: namely, with the flesh & blood of Christ which we eate and drink, whilst we embrace & receiue Christ by a lyuely fayth. Wherupon S Cyprian hath thys sweet saying. *Quod est esca car-*
ni, hoc anima est fidei. &c. That which

Habac. 2.

Rom, 1, 17,

Heb, 10, 37.

Iohn, 6, 51,

*Cypr. lib. de
Cana Dom.*

which meate is to the fleshe, that
sayth to the soule. That which
ode is to the body, that is the
of the worde to the Spyrite. So that sayth
the bond, which doth so straight-
& knit vs vnto Christ, no
otherwise then the members are v-
nited to the heade, whereby we per-
take his spiritual graces, as the mem-
bers of mans body receiue nutriment
from the head; and in a word, what
good things soeuer are necessary for
our eternall lyfe, doe flowe and are
deriued vnto vs from Christ, as from
a most plentiful & wholesom foun-
taine, & are conueied vnto vs by the
instrument of fayth, as by a strong
and substantiall Conduit-pype.

It were too long, and not so perti-
nent to the purpose, to recite all the
properties of this sauing faith, wher-
of we speake: it may suffice therefore
to haue shewed you these few notes,
and effects thereof, by the due con-
sideration whereof, it shall be easie
for any to examine & try themselues
as the Apostle speaketh, whether
they be in the faith or no: & conse-
quently, whether they be true Chri-
stians for the first part of y^e profes-
sion: namely for matters of beleeffe,
which

2, Cor, 13, 5.

*Dial cont.
Luciferna-
num.*

Gene, 11,

which consisteth (as hath been shew-
ed,) not onely in beleeuing what
uer is propounded vnto vs in the
ly Scripture, (although that also be
true sayth) but also in the assurance
of Gods loue & fauour towards vs
wrought in our harts by the preach-
ing of the Gospel, & sealed by the
holy Ghost; whereby we do firmly
ly perswade themselves, that our sin-
nes are as vtterly forgiven vs for Christs
his sake, as if he neuer had committ-
ed any, and his righteousness as per-
fectly imputed vnto vs, as if we had
performed the same in our own per-
sons. Wherefore to conclude this
part of our present speech, hee
not onely protesteth with S. Ieronimus
that he dooth abhorre all sectes and
names of particuler men, as Marcion-
ists, Montanists, Valentinians, &
the lyke, (which like the builders of
Babel) haue built vp Churches, Syna-
gogues, and Conuenticles to give
themselves a name, that men might
be called after them, Marcionists,
Montanists, and such others, hee
say, that loatheth & detesteth sectes
and as hee was not baptised in the
name of Marcion, Montan, or Va-
lentine, but in the Name of Iesus
Christ.

Christ, so refuseth hee to be called a
Marcionist, Montanist, or Valenti-
an, or by any name of any man
vnder heauen: and therewithall re-
sisteth in the Name of Christ to be
called a Christian, & giuing al doc-
trines and Gospels the slyp, pitcheth
him vpon the doctrine and Gospell
of I E S Y S, taught by his holy Apo-
stles; he that can captiuate hys vn-
derstanding to the obedience of
Christ, to beleue hūbly such things
as Christ by his Apostles proposeth *2. Cor, 10, 5.*
to hym, albeit hys reason or sence
should stand against the same. And
not onely so, but also perswadeth &
assureth hys own hart & soule, that
all the mercifull promises that God
maketh in his word, doe belong vn-
to hym in especiall, and that he is
one of that nūber which God hath
elected to saluation, and for whose
sinnes Christ Iesus the son of G O D *Ephe, 3, 17,*
was content to die, and to rise again
for hys iustification, he that findeth
hymselfe to be in this faith, or rather
thys sayth to be in hym, and feeleth
the fruites & effects thereof, that is,
as they are reckoned by the Apostle,
Rom, 5, 12. to be at peace wyth God, to
haue an entrance vnto grace, to haue
spirituall

spirituall ioy, not onely in prosperitie, but euen in tribulation and affliction; to haue hope that make not ashamed; and to haue the love of God shedde abroad in his heart by the working of the holy Ghost, &c. Thys man, (no doubt,) is in a more sure case for matters of his sayth, and cannot possibly walke awry therein, but may thynke hymselfe a good Christian for thys first poynt, which is for matters of beleefe.

The second part of this Chapter.

T Here followeth the second part of Christian profession, concerning lyfe and manners; which is a matter of so much more difficulty then the former, by how many more waies a man may be ledde from vertuous lyfe then from sincere sayth, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest, (as hath beene shewed,) that no man can erre therein but of inexcusable wilfulnesse. Which wilfulnes of errour, * the holy Fathers of Christes Primatiue Church, dyd alwaies referre to two principall and originall causes, that is, to pryde and

* See 3. Au.
de Vit. cre
cap. 1. Cyp.
Epist. 61.
The two
causes of
heresie.

and overweening in our owne conceits, and to malice against our Superiours, for not giuing our selues contentation to the things that wee desire. Of the first doe proceede new opinions, new glosing, expounding and applying of the Scriptures, preferring our owne iudgement before all other past or present; the contempt and debasing of holy Fathers and Councils, & whatsoeuer prooue standeth not with our owne lyking and approbation.

The doings
of Precif-
matiques,

Of the second fountaine are deriued other qualities conformable to that humor, as are the denying of iurisdiction & authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouvernours, the impugnation of al byshoplike dignities or Ecclesiasticall eminencie, and especially of that rule wherunto appertaineth the correction of such like offenders: and finally, for satisfiying this deuilish and pernicious venime of malice, those wicked reprobates do incite & arme the people against theyr spirituall Pastours, they kindle factions against Gods faithfull Ministers, they deuise a new Church, a
new

newe forme of gouernment, a newe kingdome and Ecclesiasticall Hierarchie vpon earth, wherby to bring men in doubt or staggering what or whom to belecue, or whereunto to haue recourse in such difficulties as doe arise.

The obser-
uation of
S. Cyprian.

*Cyp. epist. 65
ad Rogation*

Many cau-
ses of euill
lyfe.

These two maladies I say of pride and malice, haue beene the cause of obstinate error in all Heretiques from the beginning, as sul well noted that holy and auncient Martyr S. Cyprian, when he sayd so long agoe. These are the beginnings & originall causes of Heretiques & wicked Scismaticques, first to please and lyke wel of themselues, and then being puffed vp with the swelling of pryde, to contemne their Gouvernors and Superiors. Thus doe they abandon and forsake the church, thus doe they erect a prophane Altar out of the church against the church. Thus doe they breake the peace and vnitie of Christ, & doe rebel against Gods holy ordination.

Nowe then, as these are the causes eyther onely or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, so of error in lyfe and manners, there
are

are many more occasions, causes, of springs, and fountaines to be found. That is to say, so many in number, as we haue euil passions, inordinate appetites, wicked desires, or vnlafull inclinations within our mind, euery one whereof, is the cause oftentimes of dysordered life, & breach of Gods commaundements. For which respect there is much more set downe in scripture for exhortation to good lyfe, then to fayth, for that the error herein is more ordinary and easie, and more prouoked by our owne frailtie, as also by the multitude of infinite temptations. Wherefore wee reade that our Sauour Christ in the verie beginning of hys preaching, strayght after he was baptised, and had chosen vnto him S. Peter and S. Andrew, Iames and Iohn, & some other fewe Disciples, went vp to the Mountaine, & there made his most excellent, famous, and copious Sermon, recited by S. Mathew in three whole chapters, wherein he talketh of nothing els but of vertuous lyfe, pouertie, meekenes, iustice, purity, sorrow for sinne, patience in suffering, contempt of ryches, forgiuing of iniuries, fasting, prayer, repentance,

The effect
of Christes
Sermon.

*Mat. chap. 5
6. and 7.*

tance, entrance by the straight gate, and finally, of perfection, holiness, and integritie of conuersation, and of the exact fulfilling of euery one of Gods Law and comādements. He assured hys Disciples with great asseueration, that he came not to breake the Lawe, but to fulfill the same: and consequently, who soeuer should breake the least of his Commaundements, and should not teach men so to doe, that is, should perseuere therein without repētaunce, and so by hys example drawe other men to doe the like, should haue no place in the kingdom of heauen. Againē, he exhorted them most earnestly to be lyghts, and to shyne by good works to al the world, & that except theyr iustice dyd exceede the iustice of the Scribes and Pharisees (which was but ordinary and externall) they could not be saued. He told them plainly, they might not serue two Maisters in thys lyfe, but eyther they must forsake God, or abandon Mammon. He cryed vnto them *Attendite*, stand attent, and consider wel your state and condition, and then againē, *seeke to enter by the straight gate*. And lastly he concluded

Math, 5, 20

Math, 6, 24

Math, 7, 13

Math, 7, 20.

cludeth, that the only trial of a good tree, is the good fruite which it yeeldeth, without the which fruite, let the Tree be neuer so faire or pleasant to the eye, yet it is to be cutte down and burned. And that not euery one that shall cry or say vnto him Lord, Lord, at the last day, shal be saued, or enter into the kingdome of heauen, but onely such as did execute in deedes, the will and commaundements of hys Father in thys life. For want whereof, he assured them, that many at that day, who had not onely beleued, but also doone miracles in hys Name, should be denied, rejected, and abandoned by hym.

Mat, 7, 25.

Mat, 7, 22.

Which long lesson of vertuous lyfe, being the first that euer our Sauiour gaue in publique to his Disciples then newly gathered together, (as S. Matthew noteth,) (hauing treated some-what before of poynts of fayth, and by some miracles and preaching shewed himselfe to be the true Messias) doth sufficiently teach vs, that we must not only beleue in his name & doctrine, but conforme our liues & actions also to the pre-script rule of his commaundements.

For albeit in Christian Religion,

T

faith

A simili-
tude tou-
ching faith
and works.

faith be the first & principall founda-
tion, whereupon all the rest is to
be staied and grounded. Yet as in o-
ther materiall buildings, after the
foundation is layde, there remaineth
the greatest labour, time, cost, cun-
ning and diligence, to be bestowed
vpō the framing, & furnishing of o-
ther parts y^e must ensue: euen so in
this celestiaall edifice or building of
our soule, hauing laid on the founda-
tion and ground of true beleefe,
the rest of all our life, time, labor &
studies, is to be imployed in the per-
fecting of our lyfe and actions, and
as it were in rayfing vp the wals and
other parts of our spiritual building
by the exercise of all vertues, & dy-
ligent obseruation of Gods cōman-
dements, without the which it will
be to no more purpose for vs to brag
of our knowledge in the scriptures,
or to say we haue fayth, & looke to
be saued as wel as other men, then
it will be to purpose, to haue a founda-
tion without a building vpon it,
or a stock or tree y^e beareth no fruite.
Which thing S. Iames (speaking of
that historical and dead fayth, when
by the wicked and the very deuils
themselues belieue that there is one

God

GOD,) expresseth most excellently in thys fit similitude: *As a bodie without a spirit is dead, even so (saith he) is sayth without workes.*

Iam, 2, 26,

Thys poynt of doctrine of vertuous life, & obseruing of Gods commandements, not our sauior Christ alone in hys Sermon, most earnestly urged, (as hath beene sayde) but hys fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpo the people to bring forth fruits meete for repentance; the other in all theyr wryting, & no doubt in all theyr Sermons after matter of doctrine and sayth propounded, do proceede to exhortation, & precepts of Christian lyfe. In so much as S. Augustine & other auncient Fathers are of opinion, that the rest of the Apostles, S. Peter, S. Iames, S. Iohn, and S. Iude, perceiuing the loosenes and security of the people in their times, directed theyr writings, eyther onely or principally to thys ende, even to perswade and enforce the necessitie of good life & conuersation among Christians. Yea and that Saint Paule himselfe, when he concludeth that a man is iustified by sayth without

Math, 3, 8,

Rom, 12, 1.

Ephe, 4, 1,

Rom, 3, 28,

the works of the Law, doth not exclude the workes of charitie, as effects and fruites of sayth, which followe hym that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that saint Paul handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames, speaking of the notes and signes whereby we are iustified: that is, (as the worde is taken * els where) declared or knowne to be iust or righteous before men.

Mat. 12. 37.

Colos. 1. 10,

The sum is, that although good works are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth therunto: because by them, as by certayne marks, we perceiue our selues to haue entered, and to haue proceeded in the way of eternal life. Yea they are the fruites and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that sayth which we professe. And therefore our Sauour Christ willet vs in y gospel, to let our light shine before men, that they seeing our good works,

1am. 2. 18,

Math. 5. 16,

works, may take occasion therby to glorifie our heauenly Father.

And his holy Apostle Saint Iames, *Iam, 2, 18,*
byddeth those carnall and sensuall Christians, that stooode so much vpon the onely name of faith, to shew hym theyr sayth by their works, that is, they should declare & testifie vnto men (as I haue sayde) the sayth which they professed, by the fruites thereof. To men (I say) because men which iudge but by the outwarde appearance onely, cannot know the goodnes of a Tree, but by the good fruite which it yeeldeth; they cannot discern the inwarde sayth but by the outward workes. But as for God, that searcheth the secrets of the hart and raynes, it needeth not that we should shewe him our sayth by our works, nor may we looke for iustification at his hands by the best of them, for the might we haue wherof to boast, but there is no boasting with God, & therefore no iustifying by works in hys sight. Yet notwithstanding, the Lord requireth good works at our hands, to the end that hymselfe myght be glorified, our needie bretheren relieued & comforted, others gained & wonne by

Mat, 7, 16,

Rom, 4, 2,

** 1. Pet. 2, 12*

** 1. Cor. 9,*

1. 23.

our example, to the embracing of the same sayth and Religion which we professe: our owne sayth exercised and strengthened, & our calling & election made sure & confirmed.

2, Pet, 1, 10.

And it is very requisite y^e the children of God, which are bought with so high a price, as with the blood of Iesus, should glorify god both in soule & body, because they are redeemed both in soule & body, and not lyue vnto themselves, but vnto him which dyed and rose againe for them.

1, Pet, 1, 18.

1, Cor, 6, 20.

2, Cor, 5, 15

Eph, 1, 4.

Eph, 2, 10.

Luke, 1, 74.

This is the end of our election before the foundations of the worlde were layde, as the Apostle testifieth, Ephes, 1, 4, euen that we should be holie and blamelesse before hym in loue. Thys is the end of our creation, as the same Apostle witnesseth, Ephesians, 2, 10. Where he saith that we are Gods workmanship created in Christ Iesus vnto good workes, wherein he hath ordayned that wee should walke. This is the end of our redemption, as old Zachary prophesied. Luke, 1, 74, 75, that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction wherunto we were subiect, we should serue God without feare,

fear, in holines and righteousness
before hym all the daies of our lyfe.
Finally, this is the ende of our voca-
tion. For God hath not called vs to
vncleannesse, but vnto holinesse, and
as he that hath called vs is holy, so
must we be holy in all maner of cō-
uersation. And it cannot be that they
which are truely iustified, that is to
say, made righteous by a liuely faith
in Christ, should not also in some
measure be sanctified, that is, made
holy by a faithfull lyfe in hym.

1, Thes 4, 7

1, Pet. 1, 15,

Let not men therefore deceiue the-
selues with the onely name & sha-
dow of faith, without the nature and
substaunce thereof. Let them not
promise vnto themselves euerlasting
life, because they knowe y true God,
and whō he hath sent Iesus Christ :
but let them remember how Christ
hys Apostle whom he deerey loued,
expoundeth that saying, when hee
wryteth. By thys we knowe G O D
(truly) if we keepe his commaun-
dements : and whosoever sayth that
ke knoweth hym, and yet keepeth
not his commaundements, is a lyar,
and the trueth is not in hym. For as
it is a true saying, and by all meanes
worthy to be receiued, that Christ

1ohn, 17, 3.

1, 1oh, 2, 3. 4

1, Tim, 1, 15

Titus. 3, 8,

Gre. in hom.

29. in Euā.

Iohn 20.

Titus, 1, 16.

2. Ioh, 2, 4,

Iesus came into the worlde to saue sinners : so is it as true a saying, and no lesse worthy to be affirmed, that they which haue belieued G o d, shold be careful to shew forth good works. S. Gregory vppon the words of Christ to S. Thomas, *Blessed are they who haue not seene, & yet haue belieued*, hath a notable discourse to thys purpose. If any (sayth he) infer heereof, I belecue and therefore am blessed, and shall be saued, he sayth truely, if hys life be aunswerable to hys beleefe : for y a true faith dooth not contradict in maners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians, in whom he founde no vertuous lyfe aunswerable to theyr profession ; that they confessed God in words, but denyed hym in theyr deedes. And S. Iohn auocheth, that who soeuer sayth he knoweth God, and keepeth not his cōmaundements is a liar. Which beeing so, we must examine the trueth of our sayth by consideration of our lyfe : for then and not otherwise we are true Christians, if wee fulfill in works, that wherof we haue made promise in words. That is, in
the

the day of our Baptisme, we promised to renounce the pompe of this world, together with all the workes of iniquitie; which promise, if wee performe now after Baptisme, then are we true Christians, and may be ioyful. But contrariwise, if our life be wicked, and contrary to our profession, it is sayd by the voyce of truth it selfe. Not euery one that shall say to me Lord, Lorde, shall enter into the kingdom of heauen. And again, why doe ye call me Lord, Lord, and doe not performe the things y I tell you. Here-hence it is, that God complained of his old people the Iewes, saying : *This people honoureth mee with their lips, but their harts are far off from me.* And the Prophet Dauid of the same people. They loued him with their mouth, & with their tongues they lyed vnto him. Wherefore let no man presume to say hee shall be saued, if sayth and good lyfe be diuorced and put a sunder, which S. Chrisostome noteth, by the woful and heavy chaunce and iudgement that happened vnto him, who in the gospel was admitted to the feast of christian sayth and knowledge, but for lack of the ornament or garment

What we promised in our Baptisme.

Math. 7.

Esay. 29.17

Psalm. 78.

36, 37,

of good lyfe, was most contumeliously deprived of his expectation.

Chris. ham, 9
in Iohn. Of whom S. Chrysostoms words are these. He was invited to the feast, and brought vnto the table, but for

“ that by his foule garment he disho-
 “ noured our Lorde that had invited
 “ him : he was not onely thrust from
 “ the Table and banquet, but also
 “ bound hand & foote, and cast into
 “ utter darknes, where there is eternall
 “ weeping and gnashing of teeth.

Wherefore let vs not (deere bretheren) let vs not I say deceiue our selues, and imagine that our deade and vnfruitfull sayth wil saue vs at the last day : for except wee ioyne pure lyfe to our beleefe, and in thys heauenly vocation of ours, do apparel our selues with the woorthy garments of vertuous deedes, whereby we may be admitted at the mariage day in heauen : nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted hys wedding weede.

a. Cor. 5, 1, 2 Which thing S. Paul wel noteth, when hauing said, we haue an euerlasting house in heauen, not made with mens hands, he addeth presently thys exception, *Si tamen Vestiti et*

non nudis inueniamur. That is, if we be found at that day well apparelled and not naked. Would God euery Christian desirous of his saluation, woulde ponder well thys discourse of S. Chrysostome.

And so wyth thys alone to conclude our speech in thys Chapter, without allegation of further matters or authorities, (which are infinite to this effect) it may appeare by that which hath already beene sette downe, wherein the true profession of a Christian consisteth: & therby each man that is not partial, or blinded in hys owne affection, (as many are) may take a view of his state and condition, and frame vnto himselfe a very profitable coniecture, how he is lyke to speede at the last accounting day. That is, what profit or damage he may expect by his knowledge & profession of Christian Religion. For as to him that beleeueth soundly, and walketh vprightly in hys vocation, performing effectually euery way hys professed duety, there remaine both infinite and inestimable rewards prepared: so to him that strayeth aside, & swerueth from the right path of fayth & life prescribed vnto

The conclusion of this chapter.

vnto hym, there are no lesse paynes and punishments reserued.

For which cause, euery Christian that is carefull of his own saluation, ought to fixe hys eyes very seriousslie vpon them both : and as in beleefe to shewe hymselfe constant, firme, humble and obedient : so in life & conuersation, to bee honest, iust, pure, innocent and holy.

And for this seconde poynt concerning lyfe and maners, hath beene already hādled in my former booke; (which as I vnderstand is imprinted in England) I shal need to wade the lesse in further discourse heereof. But for I haue been admonished by the wrytings of dyuers, howe my former booke hath been disliked in two speciall poynts; first, that I speake so much of goods works, & so little of fayth: secondly, that I talk so largely of Gods iustice, and so briefly of hys mercy, whereby the consciences of many haue beene offended: let the last chapter going before of beleefe and lyfe aunswere the first, and that which immediatly followeth, serue for the latter obiection, and so I doubt not, but a Christian man may be thorowly resoluēd.

OF THE ONELY IMPE-
DIMENT THAT IS WONT
TO LET SINNERS FROM
Resolution.

*Which is, the mistrust and diffidence
in Gods mercie, through the mul-
titude and greuousnes of
their offences.*

CHAP. VI.

AMong all other the most
greuous and perillous co-
gitations, which in thys
world are accustomed to
offer themselues to a minde intang-
led and loden with great sinnes, this
vsually is the first, (through the na-
ture of sinne it selfe and crafty sug-
gestion of our ghostly enemy,) to
fall into distrust & dispayre of Gods
mercy. Such was the cogitation of
most vnhappy Caine, one of the first
inhabitants of the earth, who after
the murther of his own onely Bro-
ther, and other sinnes by him com-
mitted, brake into that horrible and
desperate speech, so greatly offensive
vnto his Lord & Maker, *Mine ini-
quitie is greater then that I may hope
for*

Dispaire, an
ordinarie
temptation
to the grea-
test sinners.

Caine.

Gene, 4.

Iudas.

for pardon. Such was in lyke manner the desperate conceite of wicked Iudas, one of the first of them that were chosen to the peculier seruice of our Redeemer; who feeling hys conscience oppressed with manifold iniquities, and most of all with the proditiō of hys own Lord & Maister, tooke no other way of amendment or redresse, but to destroy him selfe both in body and soule, adioyning onely these words, ful of miserable distrust & desperation, *I haue sinned in betraying the innocent and iust blood.* By which words & most wretched end, hee more greuously offended and iniured hys most louing and merciful Sauour, then by all hys former iniquities committed against hym.

Math, 27,

The shipwreck of
soules ouer-
laden with
sinnes.

Thys then (most louing brother) is the first and greatest Rock, whereat a sinfull soule ouerburdened with the charge of her own iniquities, & tossed in the waues of dreadfull cogitations, by the blastes & stormes of Gods threatens against sinners, doth cōmonly make her shipwreck. That is, that most horrible depth & dungion, wherof the holy scripture saith; *The impious man, when hee is come*

Prov, 18,

come

come into the bottom & profundity of
his finnes, contēneth all. That is y^e re-
mediles sore, & incurable wounde,
wherwith God himselfe charged Je-
rusalem, when he sayde, *Insanabilis* Jerem, 3.
fractura tua: thy rupture is irreme-
diable. And the Prophet Michæas
considering the same people, throw
the multitude of their wickednes, to
encline nowe to dispaire of Gods
goodnes towards them, brake forth
into this most pittiful cōplaint; For Mich, 1.
*this wil I weepe & lament extreame-
ly, I wil stryp off my clothes & wander
naked: I wil rore like vnto Dragons,
and sound out my sorow at Struthions
in the desert, for that the wounde and
malady of my people is desperate.*

Thys is that great and maine im- The misery
pediment, that stoppeth the con- of despera-
duits of Gods holy grace, from flow- tion.
ing into the soule of a sinfull man.
This is the knyfe that cutteth in sun-
der all those heavenly and blessed
cordes, wherewith our sweet Lorde
and Sauour endeuoureth to drawe
vnto repentance the harts of sinners,
saying by his Prophet, *I wil pul them* Hosea, 11.
*vnto me, with the chaines of loue and
charitie.* For by thys meanes euerie
sinful conscience commeth to aun-
swer

Jerem, 2.

Ephes, 4.

The thing
wherin God
most de-
lighteth, is
mercie.

swer almighty God, as did Ierusalem, whē being admonished of her sin, and exhorted by hys Prophet to a mendement of lyfe, she sayd, *Desperavi, nequaquam faciam*, I am become desperate, I will neuer thinke of any such thing. To which lamentable estate when a sinfull man is once arriued, the next step hee maketh, is, (for auoyding al remorse & trouble of cōscience) to engulfe him selfe into the depth of all detestable enormities, & to abandon his soule to the very sinck of al filth & abominations, according as S. Paul said of the Gentiles in lyke case, *That by dispaire they deliuered theselues ouer to a dissolute life, thereby to commit all manner of vncleannes*. Which wicked resolution of the impious, is the thing, (as I haue noted before) that most of all other offences vpon earth, dooth exasperate the ire of G O D, depriuing his diuine Maiestie of that most excellent propertie, wherein he chiefly delighteth & glorieth; which is, hys infinite and vn-speakable mercy. This might be declared by dyuers and sundry examples of holy writ, howbeit two onely shall suffice for thys present.

The

The first is of the people of Israel, not long before their banishment into Babilon, who being threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for their greuous sinnes committed against his Maiestie, began (in sted of repentance) to fall to desperation, and consequently, resolved to take that impious course of all dissolute lyfe, alledged before out of S. Paule: for thus they aunswered God exhorting them by his threatnes to reforme their wicked liues. *We are now growne desperate, and therefore we will heereafter follow our own cogitations, and every one fulfill the wickednesse of hys owne conceite.* Wherat God stormed infinitely, and brake forth into thys vehement interrogatiō; *Interrogate Gentes, quis audiuit talia horribilia?* Ierem, 48. Aske and enquire of the very Gentiles, whether euer among thē were heard any such horrible blasphemies.

A desperate resolution.

And after thys, for the more declaration of thys intollerable iniurie heerein offered to hys Maiestie: hee commaunded the Prophet Ieremie to goe forth out of his owne house, and to gette him to a Potters shop, which

A meruail-
lous exam-
ple of Gods
clemencie.

which in y Village was framing by
vessels vpon the wheele. Which Iere-
mie hauing done, he sawe before his
face a pot crushed & broken by the
Potter al in peeces vpon the wheele,
and thinking thereby that the vessel

had been vtterly vnprofitable & to
be cast away, he sawe the same clay
presently framed againe by the Pot-
ter into a newe vessel, more excel-

• • lent then before. Wherat he meruail-
• • ling, God sayd vnto him ; Dost-not
• • thou think (Jeremy) that I can doe
• • with the house of Israel, as this Pot-
• • ter hath doone with his Vessel ? or
• • is not y house of Israel in my hands,
• • as the clay in y hands of this craftes-
• • man ? I wyll denounce vpon a sud-
• • daine against a Nation & kingdom,
• • that I will roote it vp and destroy it,
• • and if that Nation or Kingdome do
• • repent from theyr wickednes, I also
• • will repent mee of the punishment
• • which I intended to lay vpon them.

And the he proceedeth forward, de-
claring vnto Ieremie the exceeding
griefe & indignation which he concei-
ueth, that any sinner whatsoeuer,
should dyspaire of mercy and par-
don at hys hands.

The second example is, of y same
people

people of Israel, during the tyme of their banishment in Babilon, at what time, being afflicted with many miseries for theyr sinnes, & threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to dispaire of Gods mercy, & to say to the Prophet Ezechiell that lyued banished among them, & exhorted them to amendement vppon assured hope of Gods fauor towards them; *Our iniquities and sins doe lye greuously vpon vs, and we languishe in them: and what hope of life then may we haue?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechiell, and sayd vnto hym, *Tell this people I doe lye saith the Lord God of hostes, I wishe not the death of the impious, but rather that he should turne from his wicked waies and lye. Why will the house of Israel die in their sinnes, rather then turn vnto me.* And then he maketh a large & vehement protestation, that how grievously soeuer any person should offend hym, and how great punishments soeuer he shall denounce against hym, yea, if he had giuen expresse sentence of death

An other example of Gods wonderful mercie.

Ezech, 33.

* Iudgment
& iustice to
be vsed in
true repen-
tance, that
is, iudgmēt
vppon our
selues, & iu-
stice toward
others.

death & damnation vpon him, yet
*Si egerit penitentiam a peccato suo,
feceritque iudicium et iusticiam:*
that is, if he repent himselfe of hy
sinnes, & exercise * iudgement and
iustice for the time to come, *all his
sinnes that he hath committed shal be
forgiuen him* (sayth almighty God,) *for that he hath done iudgement and
iustice.*

And thys nowe might be suffici-
ent, (albeit nothing els were spoken)
for remoouing thys first obstacle &
impedimēt of true resolution, which
is the despaire of Gods infinite good-
nes and mercy. Neuerthelesse, for
more euident cleering and demon-
stration of thys mattet, and for the
greater comfort of such as feeble the-
selues burdened with the heauie
weight of their iniquities committed
against his diuine Maieslie: I haue
thought expedient in thys place, to
declare more at large, this aboun-
dant subiect of endlesse mercie, to-
wards al such as wil truely turne vn-
to him; in what tyme, state, condi-
tion, or age soeuer in this lyfe, which
shal be shewed and sette downe by
these four poynts and parts that doe
ensue.

Foure parts
of thys
Chapter,

*The first part, touching the loue that
God beareth towards man.*

First of all, by the infinite and incomprehensible loue y^e almightie God beareth vnto man, which loue is alwaies y^e Mother of fauor, grace, and mercy. If you demaund of mee in what sorte I doe prooue that the loue of God is so exceeding great towards man, I answer as the Cosmographer is wont to doe, who by the greatnes & multitude of y^e streames and Riuers, doth frame a coniecture of the Fountaine from which they flowe. The proper Riuers which are deriued and doe-run forth of loue, are good turnes and benefits, which seeing they are infinite, endlesse and inestimable, bestowed by God vpon man; (as in the place before hath bene declared, and the whole vniuersall frame of thys world doth abundantly beare witnes,) it foloweth most euidently, that the origine, fountaine, & wel-spring of al these fauours, graces, and good turnes; must needes be infinite, immeasurable, and far surpassing all compasse of mans vnderstanding.

If

Job, 7.

Wisd, 11,

I.
The first
cause why
God loueth
vs, for that
he is our
Creator, &
we are hys
own works.
Ezech, 18.

If you require of me the cause & reason, why Almighty God should so wonderfully be affected towards man, I can directly yeelde ye none at all, but rather meruaile thereat with holy Iob, why so soueraigne a Maiestie should set his hart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alledge one principal reason of his loue, when it layth; *Nihil odists eorum que fecisti, et parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is, Thou (o Lord) which louest soules, canst not hate those thinges, which thou hast made, but dost vse mercie towards all men, for that they are thyne. And the lyke manner of reasoning vseth God himselfe, when he sayth by the Prophet Ezechiel: *Behold, all soules are mine*, and heere vpon he inferreth a little after, *Numquid voluntatis mea est mors impij*. Can I haue the wil to damne a wicked man, seeing y his soule is mine, created & redeemed by me? as who would say, thys were a case against all order and equity. And the reason of this maner of speech & argument is, for that euery man naturallie is inclined to loue the things that be of hys

his own making. So we see, that if a man haue an Orchard, wherein be great varietie of Trees & plants, yet if there be but one of his own peculiar grafting, that flourisheth & prospereth well: he taketh more delight therein, then in any of the rest, for that it is hys owne workmanship. So in lyke manner, if a man haue a Vineyard of his owne planting and trimming. For which respect the holie Prophet Dauid, finding himselfe and the whole kingdome of Iurie in great affliction & calamity, thought noother meanes so forcible to draw God to compassion and commiseration of theyr case, as to cry out to hym in this maner; *Thou which gouernest Israel, looke towards vs & be attent. Thou hast brought forth a Vineyard out of Egypt, thou hast purged the same from Gentiles, and hast planted it. Thou O God of all power, turne towards vs, looke vpon vs from heauen, and visite this thy Vineyarde which thine owne right hande hath planted.* The like maner of perswasion vsed the holy Prophet Esay to moue God, when he said; *Looke vpon vs I beseech thee, O Lorde, which are the worke of thine owne hands.*

Euery man
gyuen to
loue hys
owne.

Psalm, 79.

But

The confidence of Iob,
in that God
had made
him.

Dispaire of Gods mercy.

But aboue all other, the blessed man Iob, standeth as it were, in argument and dysputation with God about thys matter, saying, haue not thy hands made me? haue they not framed me of clay and earth? hast not thou compacted me as cheese is made of mylke? hast not thou knyt my bones and sinewes together, and couered my fleshe with skyn? hast not thou giuen me lyfe, and conserued my Spyrite with thy continuall protection? how soeuer y^e seeme to dissemble these matters & hide the in thy hart, yet I know that thou remembrest them all, and art not vnmindful of them. By which wordes thys holy man signified, that albeit god suffered him greatly to be tempted and afflicted in thys lyfe, so farre foorth as hee might seeme to haue forgotten him, yet was he well assured that his diuine Maiestie coulde not of his goodnes forsake or despise him, for that he was his creature, & the proper workmanshype of hys own hands. In which very name of *workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot chuse but be louing and fauourable towards hys owne

owne worke, (especially so excellent and bountifull a workman, as is almighty God, towards a work made as man is, to his own shape & likeness,) that in all his necessities; yea euen in hys greatest infirmities of fleshie, and most grieuous offences committed against hys Maiestie, he conceiueth most assured hope of mercy and pardon, vpon this consideration, that he was his workman-ship, and consequently wel knowne to his diuine wisdom, of how brittle & infirme a mettall he was made. For thus at one time among other, he reasoneth of thys matter. Looke how far distant the East is from the West, so far off hath God remoued our iniquities from vs. Euen as a father dooth take compassion of hys own chyldren, so doth the lord take mercy vpon vs, for that he wel knoweth the mould wherof we are made, and doth remember that we are nothing els but dust.

The assured hope David had, in that he was gods workman-shippe.

Psalm, 102.

“

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“

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In which discourse, the holy Prophet maketh mention of two things that did assure hym of Gods mercy, the one, that God was hys Creator, and maker, and therby priuie to the frailty of hys constitution & nature,

2.
The second
reason of
assurance of
Gods loue,
for that he
is our Fa-
ther.

*Math. 5.6.
7,8,9.*

Math. 6.

the other, that he was hys Father, whose property is to haue compassion on hys chyldren; and thys is a second reason, more strong & forcible perhaps then the former, why e- uery man may be most assured of pardon that hartily turneth vnto al- mighty G O D; considering that it hath pleased his diuine Maiestie, not onely to be vnto man a Creator, (as he is to all other things,) but also a Father, which is the title of the great- est loue and coniunction, that na- ture hath left to things in this world. Wherof a certaine Phylosopher sayd well, that no man coulde conceiue the loue of a Parents hart; but hee only y had a chyld of hys owne. For which respect, our Sauour Christ to put vs in minde of this most feruent loue, and thereby as it were, by one fire to enkindle another within our harts, dyd vse oftentimes & ordina- rily, to repeat thys sweete name of Father in his speeches to hys follow- ers, and thereupon founded dyuen most excellent and comfortable dy- courses; as at one time when he ex- horted them from ouer-much care and worldly solicitude: hee addeth thys reason; *Your Father in Heauen knoweth*

knoweth, that you haue neede of these things. As who woulde say, hee knowing your wants, & being your Father, you shall not neede to trouble your selues with too great anxiety in these matters, for that a fathers hart cannot but be prouident and carefull for hys chyldren. The lyke deduction maketh hee in the same place, to the same effect, by comparison of the byrdes of the ayre, and other irrefonable creatures; for which, if God doe make (sayth he) so abundant prouision, as all the whole world may witnesse that hee doth: much more carefull wil he be to prouide for men that are his own chyldren, which are more deere vnto hym then any other terrestiall thing created.

All which speeches and reasons of our Sauour, are deriued from the nature and property of a Parent, which cannot but affect & loue his chyldren; especially such a Father, whom Christ calleth celestially, who in thys perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie & goodnes, almighty God surpasseth the infirmity of hys feeble

What a Father God is.

*Gala, 4,**Esay, 63.*Christes cō-
fortable
embassage.*John, 20.*

creatures. Such a father, as hath not onely gyuen lyfe and beeing vnto hys chyl dren, but also (as S. Paule sayth,) hath poured into theyr harts the diuine spirit of hys onely eternall Sonne, styrring them vp to most assured cōfidence & inuincible hope, in hys fatherly goodnes & protection. And vppon assurance of thys hope, haue as well sinners as Saints from the beginning, fled vnto hym confidently vnder thys title of paternitie, and neuer were deceiued. So the Prophet Esay, as wel in hys own name, as in the name of the sinfull people of Israel, doubted not to cry, *Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou O Lord, art our Father, thou art our Redeemer.* And to confirme thys assuraunce vnto vs, Christ sent that most sweet & comfortable embassage vnto hys Disciples, presently vpon his resurrection: *Goe and tell my bretheren, that I doe ascend vnto my Father, & vnto your Father: vnto my God, and vnto your God.* By which words of Father, and God, the one of loue and the other of power: the one of will, the other of abilitie, hee tooke away al doubt of

of not speeding, frō each man that should make recourse to this merciful Lord and Father. God himselfe also, after many threatens vsed by the Prophet Ieremie against the people of Israel for theyr sinnes, in the end, least they should dispaire, turneth about hys talke, & changeth his stile, assuring them of many graces & fauours, if they woulde returne vnto him; telling the house of Israel, that hee had loued her from the beginning, and had sought to drawe her vnto hym by threatens, to the end he might take mercy vpon her, & that now he intended to builde her vp againe, to adorne her with ioy & exultation, to gather her children from all corners of the earth, to refreshe them with the waters and Riuers of lyfe, and all this (saith he) *Quia factus sum Israelis Pater*: for that I am become now a father to Israel. And in the same place to wicked Ephraim (the head City of the rebellious kingdome of Samaria,) he sayth, *Ephraim is becom my honorable son my delight, & deerly beloued child, therefore my bowels are moued with compassion vppon him, and in abundance of mercy will I take pittie of him.* So

How greatly y respect of a Father moueth G O D.

Ierem. 31,

Dispaire of Gods mercy.

much attributed God to this respect of beeing a father vnto Israel and Ephraim, and of theyr being his children : that for thys cause onely (notwithstāding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue & compassion towards them.

Luke. 1.

And these are those tender & mercifull bowels, which holy Zacharie father to S. Iohn Baptist, protesteth to be in almighty God towards man kind that had offended hym. These are those which were in y^e good old father mentioned in the gospel, who being not onely offended but also abandoned by his younger sonne, yet after he saw him return home again, notwithstanding hee had wasted all hys thrift & substance, & had wearied out hys body with wicked lyfe, he was so far off from disdainig to receiue hym, as hee came foorth to meete with hym, fel vpon his necke & kissed hym for ioy : adorned him with newe apparel and rich Iewels, provided a solemne banquet for him, inuited his friends to be merry with hym, & shewed more exultation & triumph for his return, then if he had neuer departed from hym.

The fathers
liberall hart
to the prodigall Son.

By

By which parable, our Sauour Christ endeouored to set forth vnto vs, the incomprehensible mercy of his heauenly father towards sinners, in which respect he is truly called by hys Apostle *Pater misericordiarum*, 2. Cor. 1. the father of mercies. For that (as S. Bernard well noteth) this sea & Ocean of mercies, doth flow peculiarly from the hart of a Father, which cannot be sayde so properly of the gulse and depth of his iudgements. For which cause he is called in scripture the God of iustice & reuenge, and not the Father. And finally, thys blessed name of father in God, doth import vnto vs by Gods owne testimony, al sweetnes, al loue, al friendship, all comfort, all fatherly providence, care & protection; all certainty of fauour, all assurance of grace, all security of mercy, pardon, and remission of our sins, when soeuer vnfaignedly we turne vnto hym.

And in thys poynt hys diuine Maiestie is so forward and vehement, to giue vs assurance, that being not content to set foorth hys loue vnto vs by the loue of a fathers hart, hee goeth further, and protesteth vnto vs, that hys hart is more tender towards vs

*Ber. Ser. 5,
de natal.*

Psal. 35,

What the
name of fa-
ther doth
import.

Esay, 49.

in thys behalfe, then the hart of any mother can be to the onely child & infant of her owne wombe. For thus he sayth to Sion, which for her sins began to doubt least he had forsake her; *Can the Mother forget her owne infant, or can she not be mercifull to the childe of her owne wombe? if shee could, yet can I not forgette or reiect thee: behold, I haue written thee in the flesh of mine owne handes.* And thys, for so much as G O D is called our Father.

The thyrd
argument
of Gods
loue, the gi-
uing hys
son for vs.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that he gaue the lyfe and blood of hys onely begotten & eternal sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpressible, as (no doubt) hys diuine wisdom would neuer haue giuen, but for a thing which he had loued aboue all measure. Which our Saviour himselfe that was to make the payment, doth plainly signifie, and therefore also seemeth as it were, to wonder at such a bargaine, when he sayth in the Gospel; *So deerebly hath God*

Iohn, 3,

God (*my Father*) loued the worlde,
 that he hath giuen for it his onely be-
 gotten sonne. In which words he as-
 cribeth this most wonderful dealing
 of hys Father, vnto the vehemencie
 and exceeding aboundance of loue,
 as doth also his deereft Disciple and
 Apostle S. Iohn, saying : In this ap- *1 Iohn, 4,*
 peareth the great loue and charitie of “
 God towardes vs, that he hath sent “
 hys onely begotten Sonne into the “
 world, to purchase life for vs. In this “
 (I say) is made euident his exceeding Christ was
 charitie, that we not louing him, he gyuen for
 loued vs first, and gaue his own son loue.
 to be a raunsome for our sins. Wher “
 vnto also the holy Apostle S. Paul a- “
 greeth, admiring in like manner the “
 excessiue loue of god in these words; “
 God doth meruailously commende *Rom, 5,*
 and set forth hys great loue vnto vs, “
 in that we being yet sinners, he gaue “
 his son to the death for our redemp- “
 tion. And in another place, framing “
 out, as it were, a measure of Gods
 mercy by y aboundance of his loue,
 sayth thus; God who is rich in mer- *Ephe, 2,*
 cie, through the exceeding loue “
 which he bore vnto vs, wee beeing “
 dead in sin, he reuiued vs in Christ, “
 and rayfed vs vp euen vnto heauen, “

“ making vs to sitte downe there with
 “ hym, to the end he might declare to
 “ all ages & worlds ensuing, the most
 “ abundant riches of hys grace and
 “ goodnes towards vs.

The con-
 clusion of
 thys poynt
 made by S.
 Paule,

Titus. 3.

Rom. 5.

Thys was the opinion of that noble Apostle S. Paule, and of all hys coequals, Apostles, Euangelists, Disciples and Saints : that this work of our redemption, proceeded only fro the inflamable fornace of Gods immeasurable loue. And therefore to make no other conclusion heereof, then that which S. Paule hymselfe doth make, If God haue not spared his owne proper and onely begotten sonne, but hath giueu him vp to death for gayning vs vnto hym, how
 “ can it be, that with him he hath not
 “ giuen vs al other things. If when we
 were hys enemies, and thought not vpon hym, hee sent to seeke vs so diligently, by such a messenger as hee loued so deerely, allowing hym to lay downe a price for vs which he so infinitely esteemed : what shall we thinke that he wil doe vnto vs now, (wee being made hys owne by our redemption,) if we return willingly vnto hym : when our receiuing shal cost hym nothing els, but onely a
 mer-

mercifull looke vppon vs : which is not so much from the infinite bowels of hys bottomlesse mercie, as is one droppe of water from the most huge gulfe of the maine Ocean sea. And thys shall suffice for the first poynt of Gods loue, declared vnto vs by the three most sweet and comfortable names and respects of Creator, Father, and Redeemer.

The second part : how God expresseth his loue towards sinners.

N Ext after which, we are to consider in what manner God is accustomed to expresse & declare thys loue of hys, in his dealings and proceedings towards sinners. And first of al the wise man (hauing had long experience of thys matter,) beginneth to describe and sette foorth in thys sort, saying vnto God hymselfe, *Thou (O Lorde) doost dissemble the sinnes of men, to giue vnto them tyme of repentance.* And then, when they will not vse thys benefite of hys forbearing, but wil needes enforce him to punish and correct them, he sayth further of thys correction : *Such as wilfully*

Wisd. 11.

Wised. 12, wilfully doe runne astray (O Lord) and will not turne vnto thee, thou dost correct them sweetly by little & litle, admonishing and exhorting them to leaue theyr sinnes, and to beleene in thee. These two poynts then of exceeding clemencie, by the testimonie

Two rare
poynts of
clemencie
in God.

Esay, 30.

of the wiseman, are founde in Almighty God; first, to wincke at the wicked lyfe of men, and to expect theyr conuersion with vnspeakeable patience and longanimitie, according as also the Prophet Esay beareth witnesse, adioyning the cause thereof in these words; *The Lorde doth attend your conuersion, to the end he may take mercie on you, and thereby be exalted.* And secondly, for the same respect when he is enforced by reason of his iustice to chastise them, yet doth he the same with such moderation and mildnes, as alwaies in this life hee reserveth place of pardon. And to these two we may adioyne yet a third property of his mercie, more admirable (perhaps) then the former which is, (as Tertullian excellently noteth,) that he being the partie offended, yet first and principally desireth reconciliation: he hauing receiued the wrong & iniurie, yet

Tert. in A-pol. cap. 2.

yet doth he most busily intreate for God that is
amitie & attonement. And where-offended,
as in all ryght and equitie, he might seeketh at-
denie vs pardon, and for hys power tonement
take reuenge of vs at hys pleasure, with vs.

yet doth he not onely offer vs peace
of hys owne accorde, but also sueth
vnto vs by all meanes possible to ac-
cept thereof, humbling (in a certaine
manner) hys diuine Maiestie to our
basenes and vilitie : and behauing
himselſe in thys respect, as a Prince
that were enamoured of hys bond-
ſlaue and abieſt ſeruaunt.

Thys might be declared by many
of hys own ſpeeches and doings in
holy Scripture ; but one place out of
the Prophet Eſay ſhall ſerue for all :
where Almighty G o d ſo earnestly
wooeth y conuerſion of Ieruſalem,
as no louer in the world could vtter
more ſignes & testimonies of a hart
inflamed & ſette on fire with loue, Gods woo-
then he dooth towards that Cittie ing of Ieru-
which ſo highly had offended hym, ſalem.

For firſt, after many threatens poured
out againſt her, if ſhe dyd not re-
turn, leaſt ſhe might perhaps fall in-
to deſpayre, he maketh this proteſta- *Eſay, 25.*
tion in the beginning of hys ſpeech,
Indignatio non eſt mihi, &c. Angry

Hys prote-
station.

Hys cunc-
tation.

His chiding.

Hys fayre
speech.

I am not (ô Ierusalem) but whatso-
euer I haue spoken, I haue spoken
of good wil and loue. Secondly, hee
entred into this dyspute, and doubt
with hymselfe about punishing her
for her sinnes, what shal I do? *Shall
I treade her vnder my feete and put
her to the fire? or els will she stay my
puissaunt hand, and make peace with
me, will she (I say) make attonement
with me?* After which doubt and
cunctation, he resolueth himselfe to
change hys manner of stile, & to say
a litle to chide with her, and then
he sayth; *Harken O ye deafe inhabi-
tants of Ierusalem, looke about ye, yee
blinde folke that will not see: who is
blind and deafe but my seruant, that
wil not regarde or listen to the Mes-
sengers which I sende? O thou which
hast open eares, wilt thou not heare?*
And then a litle after he beginneth
to smooth and speake faire againe,
saying; *Euer since thou hast beene
gracions and glorious in mine eyes, I
haue loued thee, and for thy soule wil
I giue whole Nations. Feare not, for
that I am with thee. Wherwith shce
beeing little or nothing mooued, he
returneth to a sweet maner of com-
playnt, saying; Thou hast enthralled
me*

me by thy sins, and with thine iniquities thou hast greatly afflicted mee.

Hys complaint.

Which beeing sayde, and she somewhat moued thereby to loue him as it seemeth, he turneth vnto her with thys most comfortable and kynde speech; *I am he, I am he, which can-*

Hys kynde speech.

celleth thine iniquities for myne own sake, & wil neuer think any more vpon thy sins. All which being done, & they now reconciled, and made fast friends together, his diuine Maiestie beginneth a very louing conference (as it were) and sweet expostulation wyth her, sayiug in these words, *Call*

thou to memory the thinges that are past, and let vs iudge our selues heere together. Tell mee if thou haue any thing wherby thou maist be iustified. Thy first Parent was a sinner, &c.

Hys conference.

Wherat she being ashamed, & hauing nothing in the world to answer for her selfe; almighty God comforteth her, and knitteth vp y whole matter in thys most kind and amiable sort. Feare not, for I will poure

Hys sweet conclusion,

out my spirite vpon thee, and vppon thy seede, and my benediction shall

be vppon thyne of-spring; thy children shal bud vp and florish as wil-

loes planted by the water side. Thus

sayth

" sayth the Lorde and king of Israell,
 " the Lord of hostes that is thy redee-
 " mer; I am the first and the last, and
 " besides me there is no other God. Be
 " mindfull of thys thou house of Ia-
 " cob, I haue dissolued and dissipated
 " thy sinnes, as a clowde is dissolued
 " in the ayre; be mindful of this, and
 " haue an assured confidence. Thus
 far continueth the treaty betweene
 God and hys Citty of Ierusalem.

A conside-
 ration vpon
 the former
 treatie of
 God with
 Ierusalem.

And now tell me (deere christian
 brother) whether it be possible for a-
 ny hart or tongue in the worlde, to
 conceiue or expresse more wayes or
 significations of most vehement
 good will & burning affection, then
 of Gods part in this treaty hath been
 declared? What louer or enamou-
 red person vpon earth, what passio-
 nate hart could wooc more earnest-
 ly, sue more diligently, sollicite more
 artificially, complaine more pittiful-
 ly, expostulate more amiably, confer
 more intrinsically, remitte offences
 more readily, offer benefites more a-
 boundantly, conclude more sweetly,
 and gyue more pregnant testimo-
 nie of vnfained loue, or more assu-
 red certaintie of eternall league & a-
 mitie, then doth almighty God vn-

to thys Nation that so greuouslie
had offended him? who wil not cō-
fesse now with the Prophet Dauid,
that sweet and mercifull is the Lord, Psalm, 144.
and his miserationes spread ouer all the
rest of his most wonderfull workes.

Who will meruaile if the same pro-
phet made a vowe, that hys euerla-
sting song shoulde be of the mercies
of thys hys Lord and Maker?

But yet this thing is made much
more apparant, by that which hys
diuine Maiestie dyd afterwarde to
the same people in the dayes of Iere-
mie the Prophet (aboue an hundred
yeres after this treatie in the tyme of
Esay) at what time God beeing re-
solved to destroy them & their Cit-
tie, for their obduration in their sins,
when the howre of execution drewe
neere, hys bowels of mercie were so
touched with cōmiseration towards
them, as he called to Ieremie, & cō-
maunded hym once againe to goe
vp to the Temple gate, where all the
people did passe in & out, and there
with a loude voice to cry as follow-
eth; Heare ye the word of God, o al
you of Iuda, that doe passe in and
out by these gates: thus sayth the
Lord of hostes, the God of Israel, yet
do

Gods tender
loue to Ie-
rusalē when
he was to
destroy it.

Jerem, 7,

*Jerem. 7,**Jerem. 8.*A pittifull
complaint.

“ doe you amende your waies, and I
 “ wil dwel in this place with you. &c.
 And when this exhortation, & blef-
 sed endeuor of almighty God, could
 not moue or profit them any thing
 at all, then hys vnspeakeable good-
 nes beganne with sharpe threatens in
 thys maner; My furie and indigna-
 tion is gathered together against this
 “ Citty, & vpon the inhabitants, and
 “ vpon the very beastes & Cattel ther-
 “ of, as also vpon the fruite and Trees
 “ of thys Region. The carcases of thys
 “ people, shall be foode to the byrdes
 “ of the ayre, and to the beastes of the
 field, theyr enemies shall come and
 “ cast forth of theyr Sepulchers, the
 “ bones of the Kinges and Princes of
 “ Iuda, the bones of theyr Priestes,
 “ Prophets and inhabitants; and shal
 “ dry them at the sunne, & cast them
 “ out vnto the dunghil. After al which
 long and dreadful commination, he
 altereth his speech presently againe,
 and sayth with a very lamentable &
 pittifull voyce. *And will not he that
 is fallen (notwithstanding all this)
 rise & p againe? Will not he that is de-
 parted from me, returne vnto mee a-
 againe? O, why doth my people runne
 from me so obstinately? By which lo-
 uing*

uing complaint, and infinite other The won-
meanes of mercy that God vsed to derful pro-
that people, when no amendement ceeding of
at all could be procured, hys diuine God wyth
Maiestie was enforced to call Nabu- Ierusalem.
chodonoser K. of Babilon before the
wals of Ierusalem, to destroy it. But
euen now also consider the bowels
of hys vnspeakeable mercy. For ho-
ping that by thys terror they might
perchance be styrred vp to conuersi-
on, hee sent Ieremie the Prophet to
them againe, with thys embassage,
Tell the inhabitants of Ierusalem, will Ierem. 35.
ye not yet receiue discipline and obey
my words? Whereat those gracelesse
people were so lyttle moued, as they
tooke Ieremy and cast him into pri-
son for his message, and thereby ex-
asperated most grieuously Gods fur-
ther indignation against them. Not-
withstanding all which, his incom-
prehensible clemencie would not
thus abandon them: but comman-
ded holy Ieremie to write out all his *Ierem. 36.*
threates and promises in a booke to-
gether, and to sende the same vnto
them, forth of the pryson where hee
lay, by hys seruaunt Baruch, to be
read in theyr hearing; & so he dyd.
Wherof when Ioacim the king had
vnder-

The obsti-
nacie of the
Iewish Na-
tion.

Ezech. 23.

vnderstanding, hee commaunded Baruch to be brought into his presence, and there to reade the Booke by the fire side, (as the scripture noteth.) And when hee had heard but three or foure pages thereof, he cut them out with a penknife, & threw the whole booke into the fire, & so consumed it. At which obstinate & impious dealing, albeit Almighty God were exceedingly offended, yet commaunded he the same booke to be indited & written again, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gayned that people vnto hym. But when thys by no means in \bar{y} world could be brought to passe: then permitted his diuine Maiestie, the whole Cittie to be destroyed, according to hys former threatens, and that rebellious people to be led away captiue in bondage to Babilon. In which place and miserie (notwithstanding theyr demerits) hys infinite mercie could not forsake them, but sent hys Prophet Ezechiell, as also Baruch vnto them, with extreame complaint of theyr obduration: and yet offering vnto them mercy and pardon euen then,
if

if they would repent.

And what more wonderfull clemencie then thys, can possibly bee imagined deere Christian brother? May in reason any man euer nowe enter into doubt or dispaire of gods mercy, how great and grievous soeuer the burden of his sins be, when he considereth thys proceeding of hys eternal Maiestie with the people of Israell, for so many yeeres & ages together: whom hymselfe calleth notwithstanding, *Gentem Apostatricem dura facie & indomabili corde*: an apostlicall Nation, of a shamelesse countenance and incorrigible dysposition? Can G o d deuise any more effectuall and forcible meanes, to erect and animate a sinner confidently to return vnto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in thys behalfe, I wyll adioyne one thing more, which doth exceede and passe all reason & reach of humaine imagination, and thys is, that G o d promiseth to a sinner that faithfully will return vnto him, not onely to forgette and vterly extinguish all memory of hys former iniquities, but also to make more ioy

Ezech. 2,
Epithetons
gyuen by
God to the
people of
God.

A wonder-
full poynt.

Esay. 40.

What ioy
there is
made at a
sinners con-
uersion.

*Esay. 30.**Luke, 15.*

ioy and tryumph at hys conuersion,
and to loue and cherish hym more
tenderly at hys returne, then if hee
had neuer fallen or departed frō hys
seruice. This God himselfe signifieth
by the Prophet Esay, when he sayth,
*Call vnto Ierusalem, speake vnto her
hart, (that is, comfortably,) for that
her iniquity is forgiven, shee hath re-
ceiued double at Gods hands for all her
sinnes committed.* And more plainly
in another place by the same Pro-
phet, *The lyght of the Moone shall be
as the lyght of the Sun: and the lyght
of the Sun shall be as the lyght of seau-
en dayes, seauen times put together,
when God shall binde vp the wounds of
his people, and heale theyr sores.* And
to thys purpose doe appertaine di-
rectly those most wonderfull Para-
bles of our Saujour in the Gospell,
concerning the extraordinary ioy &
feasting that the carefull Woman
made, when she had founde againe
her grote that was lost, & the good
sheepeheard, when he brought back
the sheepe that was astray: and the
mercifull Father when hee receiued
home hys sonne that before had a-
bandoned hym. And to the same
purpose doth it also appertaine, that
in

in the Prophet David God glorieth *Psalm, 57.*
especially in the seruice of those people,
y before had not knowne hym.

And thys shall suffice for thys second
poynt, to shew what wonder-
ful meanes almighty God doth vse,
in setting forth his mercy, for allure-
ment of sinners vnto repentance.

*The third part, what assurance God
giueth to them that repent.*

AND so hauing declared what
exceeding great loue and mercie
God beareth towards man, & how
effectually he expresseth the same by
his suing vnto sinners for their con-
uersion: it followeth that we shold
in thys thyrd place, examine some-
what more in particulers, what cer-
taine assuraunce his diuine Maiestie
gyueth, of vndoubted pardon & ful
remission of theyr sins, to all such as
vnfainedly shall resolute themselues
to make theyr refuge vnto hym.

Which thing, albeit euery man
by that which before hath been trea-
ted, may sufficiently conceiue, yet
for the importance of the matter, it
shall not be amisse in thys place al-
so, to adde a word or two, for more
playne

The promi-
ses of God
to sinners.
that repent.

Ezech. 18.

33, 34, 37.

plaine and euident demonstration thereof. And thys shall be doone by setting downe both the wordes and deedes, that is, both the promises & performance which almighty G O D hath vsed & exercised in this behalt, to all such as haue offended hym whatsoeuer. And for the first, which are hys promises, most apparant it is as wel by the thinges which before haue beene discussed, as also by the whole course, body, & dryft of holy scripture, y the promises of mercy & pardon which hys diuine Maiestie hath made to sinners, and wherunto by hys sacred worde, he hath in a certaine manner, obliged hymselfe, are both manifold, vehement, absolute, resolute and vniuersal. *Whoso-
uer shall depart from his wicked wayes
and turne vnto me, (sayth Almighty
God) I will receiue him.* Beholde the vniuersalitie of all people & persons, without excluding any. And then further; *At what time soeuer an im-
pious man shall retorne vnto me from
his impietie, his wickednesse shall not
hurt him, sayth the Lord G O D of
hostes.* See the vniuersality of al times and seasons without exception. But yet harkē what God addeth besides

Leane

Leaue off to doe peruersly, (sayth hee *Esay. 1.*

to the lewes &c.) and then doe you come and find fault with mee if you can. For if your sinnes were as red as scarlet, they shall be made as white as snow. &c. Consider the vniuersality of al kind of sinnes, be they neuer so grieuous, so horrible, or heynous. And finally, God talking to a soule that hath oftentimes fallen &

Jerem, 3.

most infinitely offended him, hee sayth thus; It is a common receiued speech, that if a woman depart from her husband, and doe ioyne herselfe to another man, she may not return to her first husband againe, for that shee is defiled and made contaminate. And yet where as thou hast departed from mee, and hast committed fornication with many other louers, doe thou returne vnto mee againe, and I will receiue thee, sayth Almighty G O D.

By which wordes is expressed the fourth vniuersalitie, containning all states, qualities, and conditions of men, how many waies, or howe oftentimes, or howe contemptuousslie soeuer they haue committed sinnes against hys diuine Maiestie. And what may be added now more vn-

Foure vni-
uersalities in
Gods pro-
mises to sin-
ners.

to thys? was there euer Prince that made so large an offer to hys Subjects? or was there euer Father that gaue so ample & vniuersall promise of pardon vnto his chyldren? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all tymes and seasons, all states & qualities of sinners are comprehended? O most miserable and infortunate man, that excludeth himselfe, whō God excludeth not. What is there in this general and vniuersall promises, whereof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiseth; o deere brother, it is onely loue and charitie; and consequently cannot deceiue vs.

3. Poynts of
great com-
fort,

Of the trueth and surety of hys promises? It is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises? it is infinite, and not restrained by anie bounds or limitation: wherof then may we doubt? or in which of these three poynts may wee not conceiue most singuler consolation? Heare the

the comfortable meditation y^e blessed S. Bernard made vpon these three particulars which wee haue nowe mentioned. *Tria considero* (saith he) *Bern. ser. in in quibus tota spes mea consistit, charitatem Vocacionis, Veritatem promissionis, potestatem redditionis. &c.* *Ver. Psalm. miseric. Dominater. Can.*

That is, I do consider three things “
 (sayth thys holy man) wherein al my “
 hope consisteth, and whereby it is “
 made inuinsible. First, the exceeding “
 loue and charity of him, that calleth “
 me to him by repentance; secondly, “
 the infallible trueth and certainty of “
 his promise which he maketh to me “
 of pardon and mercy; thirdlie, the “
 endlesse power and abilitie hee hath “
 to performe whatsoeuer hee promi- “
 seth. Thys is that triple or three-fold “
 rope and chayne, which holy Scrip- “
 ture sayth is hardly broken, for that *Eccle. 4,*
 by thys rope let downe vnto vs from “
 heauen (which is our Countrey) in- “
 to this world, that is our prison, we “
 may ascende and mount vp (if we “
 will) euen vnto the sight & posses- “
 sion of Gods eternal kingdome and “
 heauenly glory. Thus far that blessed “
 Father. “

But now to the second poynt, if Howe God we consider how faithfully almighty hath perfor-

med hys tie God hath put in execution those
promises to promises of hys from tyme to tyme,
sinners that & how no one man vpon earth, (so
haue repen- many ages as the world hath conti-
ned. nued) was euer yet frustrate of thys

hope, in making his conuerſion vn-
to his Maiestie, if he made it frō his
hart; we shall find further cause for
ys to confide. For so much as it is
not probable, or in reason to be i-
maged, that he which neuer failed
in times past, wil breake his promise
for the time to come; especially see-
ing now in Christianitie, when we
haue thys aduantage aboue other
former tymes (as S. Iohn doth also
note) that he who was and is our
Iudge, is become also our aduocate
to pleade our cause.

1, Iohn, 2.

Neuer sin-
ner repen-
ted that was
not pardo-
ned.

Cast backe thyne eyes then my
louing brother, and take a viewe of
all ages, times and seasons past and
gone. Begin from the first creation
of the world, and come downwarde
euen vnto thys day : & examine in-
differently whether in all thys wide
compasse of tymes, persons, places,
and most greuous offences cōmit-
ted against his diuine Maiestie, there
were euer yet any one sinner vpon
earth, that returned vnfainedly and
was

was not receiued. The sinne of our first Parents was presently forgiuen vnto them, vpon theyr first signification of greefe and sorrowe for the same. And not onely this, but our Sauour also Iesus Christ was promised to be sent, for restoring them and their posterity to the glory and felicity which by their fall they had lost. After this, vntill the time of Abraham and of the people of Israel, as some workes of Gods iustice are recorded in holy writ, that were exercised vppon irrepentant offenders: so are there many more celebrated of his mercy; & only two persons in particuler are mentioned, who notwithstanding some sorrowe which they seemed to haue of theyr offences, were yet reiectet; the first whereof was the murtherer Caine, who at the beginning denyed hys wickednes vnto God, and then beeing conuicted, dispaired of remission. The second was Esau, whom Saint Paule calleth a Prophane fornicator, who found no place of repentance albeit with teares he sought y^e same. Whereof S. Chrysostome giueth the reason in these words; *For this cause Esau obtained not pardon, for that hee dyd*

Adam and
Eue.

Gene. 3.

The reiecti-
on of Caine
and Esau.

Hebr. 12.

*Chris. hom.
80. de penit.
ad pop. An-
tis.*

Dispaire of Gods mercy.

not repent as he should haue doone, his teares proceeding rather of anger and temptation, then of true sorrow.

When the people of Israell came to be a distinct Nation, & to be gouerned at Gods appointment, howe grieuouſly (trow you) dyd they offend daily, and almoſt hourelly hys diuine Maieſtie? And howe graciously dyd his vnſpeakeable clemencie remit and pardon their manifold and innumerable ſinnes and trespafſes done againſt hym? The whole ſcripture (in truth) ſeemeth nothing els, but a perpetuall narration of Gods incredible patience & infinite mercies towards them. And if I would ſpeake of particuler perſons among them, which hee receiued to his fauour after great and manifold offences committed: there woulde be no end of all that recitall.

The infinite ſins of the Iewiſh people, & theyr infinite pardons receiued from God.

The example of Manafſes.

4. Reg. 21,
2, Chro. 33,

Let Manafſes that moſt impious and wicked king be an example for all: of whoſe enormous life & moſt deteſtable actes, whole pages are replenished, both in the bookes of Kinges & Chronicles; and yet afterwards notwithstanding, the ſame man falling into miſery & calamity among y Babilonians, (a fortunate ſchoole

schoolc oftentimes for Princes, who in theyr prosperity are wont to contemne God,) he beganne to be sorrowful for his former life & actions, and became repentant (as the scripture sayth) in the sight of G O D for the same. Whereat his diuine and incōprehensible mercy was so much moued presently, as he receiued hym to sauour, and brought hym backe from hys prison and fetters, to hys kingdom & imperial throne of maiestie.

The example also of the Niniuites is very notable and singuler in this behalte, gainst whō almightie God hauing decreed a sentence of death, to be executed within a certaine time; he commaunded Ionas the Prophet to go & denounce that sentence vnto them. But Ionas well knowing the nature and disposition of God towards mercie; foresawe (as afterwards he signifieth) that if he shoulde goe and beare that embassage vnto them, and they therevpon make change of theyr lyues, hys Maiestie wold presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

The example of the Niniuites.

Ionas, 1,

2, 3, 4,

rather to flee away by sea to the Citie of Tharsis, and there to hide himselfe. But Almighty God raised a tempest in that iourney, and disposed in such sort, as Ionas was cast into the sea, and there receiued & deuoured by a Whale : from whose belly hee was commaunded afterwards to repaire to Niniue, and to doe hys former message, which he performed. And the tennour of his message was, that within forty daies that huge Citty of Niniue shoulde be destroyed. Which he hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites belieuing the message, and betaking themselves to repentaunce, God forgauē them presently, wherat Ionas was exceedingly greeued and offended, and complained sweetly to God of his strange dealing heerein, demaunding why hee had enforced him to come and preach destruction vnto thē, knowing before hand that he would pardon them. But his mercifull Lorde aunswered him fully to this poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

For so it chaunced, that Ionas sitting without the walles of the Citie Niniue, vnder an Iuie bush, that in one night by Gods appointment was sprung vp to couer him frō the sunne : the same Iuie by Gods ordinance perished vpon the suddaine, and was consumed by a worme, leauing the poore Prophet destitute of that consolation of shadow which he receiued by it. Wherwith he being not a little disquieted and afflicted, God sayd vnto hym; thou (Ionas) art sorrowfull, and much grieved for losse of thine Iuie tree, which notwithstanding thou diddest not plant or make to growe, nor tookest any labour at all about it. But the same grew vp in one night, and in one night it perished againe. And shal not I then be careful to pardon my great Cittie of Niniue, wherein there be aboue an hundred & twentie thousand innocent people, which cannot distinguish betweene theyr right hand and theyr left? Thys was the aunswere of Almighty G O D to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, hys owne workmanship, and the la-

Consider
thys speech
of almighty
G O D.

Ionas. 4.

* In the
first part of
this booke.

Examples of
mercy in the
new Testa-
ment.

Luke, 15,

bours of hys owne handes, as all other people also are. Of which kinde of reason and consideration, there haue been diuers things saide & declared * before, for manifestations of Gods infinite mercy. And al this that hetherto hath beene spoken, is of things onely done in time of the olde Testament, before the appearance of Christ our Sauour in the flesh. But now if we looke into the time of grace, when God incarnate came himselfe in person, to shew the riches of hys endlesse mercie vnto mortall men vpon earth : we shall see more examples without comparison, of his exceeding clemencie. For that nowe, our Creator and sheepeheard, ouercom (as it were) with extreame compassion, cam down into the vale of our misery, with resolution, not onely to offer pardon and forgiuenes to all hys sheepe y were astray and would returne : but also to follow and seeke them out : and beeing founde, to lay them on hys owne shoulders, & so to beare them back vnto the fold againe, and there to gyue his life and blood for theyr defence against the Wolfe.

O sweet Lord, what greater loue
can

can be imagined then thys? what more pregnant signification of inflamed charitie, can mans cogitation cōceiue or apprehend? is it meruaile nowe if hee which descended vnto vs with his hart, & with these bowels of burning affection, did set open the gates of all his treasures, fauours and graces vnto vs? Is it meruaile if the Apostle S. Paule doe say of thys time *Superabundauit gratia*, that grace did ouer abound; & yet further in another place, that Christ beeing very God, did in a certaine sort impouerish and emptie hymselfe, with the most wonderfull effusion of mercies and hauocke of heauen, which at thys tyme & euer since he hath made?

Iohn, 10, 12,

Rom, 5,

Phil. 2,

Heere hence it proceeded, that all hys delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, courage, & confidence in hym. Which he dyd so manifestly in y sight of al the world, as he became very scandalous & offensive therby to the Scribes & Pharisees, and other principall Rulers among the Iewish Nation. Heere hence also dyd proceede those hys most meruailous speeches & strange inuita-

The wonderful clemencie of Iesus our Sauour.

Math. 9. 11,

Marke, 2,

Luke, 5,

Math, 11.

Iohn, 7.

Math, 11.

inuitations of wicked men vnto him as for example at one tyme among other, whē he cried out in publike. *Come vnto me all yee that doe labour and be heauie laden, and I wil refresh you.* And at another time, going into the Temple of Ierusalem vpon a high festiuall day, when all the people were gathered together, he stood vp in the midst of them al, & brake forth into this vehement inuitation, with a loud voyce, as S. Iohn Euangelist recordeth; *If any man among you be thirstie, let him come vnto mee and he shall drinke.* Heereby it came to passe, that his diuine Maiestie was termed commonly, *Publicanorum et peccatorum amicus*, the friend and familiar of wicked publicans & sinners. And heereof finally it did proceede, that he receiued al, embraced all, and forgauē all that repaired vnto him; were they Scribes, Pharisies, Souldiours, Publicans, Vsurers, Harlots, Theeues, Persecutors, or whatsoever most grieuous offenders besides; (whereof particuler examples in each kinde myght be alledged,) assuring vs furthermore, that after hys resurrection, and blessed ascension to the right hand of hys Father, he

he would be more bountifull yet in
thys maner of proceeding, *and draw*
all men vnto him : beeing at one
tyme both our Iudge & Aduocate,
our King and Mediatour, our God
and Redeemer, our Father and bro-
ther, our Priest and Sacrifice, and he
that both pleadeth and determineth
our cause together.

John. 12.

What then should not wee hope
at thys tyme (deere Christian Bro-
ther) at the hands of thys our Lord
and Maister, which hath left vnto vs
such words, such deedes, such assu-
red euidence of his infallible loue &
aboudant mercies towards vs ? why
should not his dealinges with other
men before vs, giue vs hart and cou-
rage to trust assuredly in him, for the
tyme present and to come ? Why
should not his former most infinite
mercies, be vnto vs odoriferous allu-
ring saouours & oyntments, to make
vs as the spouse did in the Canticles,
follow and runne after him.

Great and
many cau-
ses of assu-
red hope in
Christ.

Cant. 10,

Heare what deuout S. Bernarde
doth meditate vpon thys passage of *Ber. Ser. 5,*
Christes fragrant oyntments. O *in Cant.*
sweet Iesus (sayth he) the freshe and
odoriferous smell of thy wonderfull
clemencie, dooth allure vs to run af-

ter

“ ter thee, whē we heare say, that thou
 “ dispisest not beggers, nor abhorrest
 “ sinners. We know right wel o lord,
 “ that thou diddest not reiect y thiefe
 “ that confessed thee, nor the sinfull
 “ woman that wept vnto thee, nor the
 “ Chananæan that humbled herselfe
 “ before thee, nor the wicked adulte-
 “ resse brought vnto thee, nor y toul-
 “ ler or tribute gatherer that followed
 “ thee, nor the publican that repaired
 “ vnto thee, nor the disciple that deni-
 “ ed thee, nor Saule that did persecute
 “ thee, nor thy tormentors y did nayle
 “ thy sacred bodie to the Crosse. O
 “ Lorde, all these are fragrant smelles
 “ and saouours of thy most sweet mer-
 “ cie: and at the sent of these thyne
 “ oyntments, we doe followe and run
 “ after thee. Thus farre S. Bernard.

*The 4 part: the application of all
that hath beene sayde.*

AND so with thys to come to the
 fourth & last part of this Chap-
 ter, and to apply all that hath beene
 sayde of Gods mercy to our present
 purpose; What man is there lyuing
 in the world, that reading and belie-
 uing these things, can doubt or mis-
 trust

trust to receiue pardon for their sins?

If God be he that iustifieth, who is able to condemne vs, sayth the holy A- *Rom, 8.*

postle S. Paule? If God be minded to deliuer vs, who can take vs out of hys hands? If God protest that hee wil pardon vs, why should we make any doubt or question thereof at al?

Why shoulde wee not ioyne rather with that confident & faithfull seru-
uant of hys S. Paule, who sayth vn-
to vs, and to al other sinners lyuing,
in hys Maisters name; *Let vs reparaire* *Hebr. 10.*

Vnto him with a true hart in fulnesse *S. Pauls ex-*
of sayth, hauing purged our harts frō *hortation to*
an euill conscience: let vs hold fast an *confidence.*

immouable cōfession of our hope, seeing
he is faithful which hath giuen vnto
vs his promises, and let vs consider how
one of vs may prouoke another to cha-
rity & good works. By which words,
the holy Apostle signifieth, y what
sinner soeuer shal resolue with him-
selfe, to purge his conscience from
wickednes for y time to come, & to
employ the rest of hys life in charitie
and good works, he may confident-
ly and boldly reparaire vnto almighty
God, with most certaine assuraunce
to receiue pardon and remission.

And alas (deere brother) why the
should

shoulde any man despaire? Wherefore should any man cast away hys owne soule, that God so much desireth to saue? what a pittifull & lamentable case is it, to behold so many Christians in the worlde to goe languishing in theyr sinnes, and to gyue themselues ouer to all kind of carelesse and dissolute sensualitie, (which by god himselve is called desperation) vpon thys conceit & wicked cogitation, that nowe they are gone so farre, and so deeply rooted and habitated in thys kinde of lyfe, as eyther it is impossible or in vaine for them nowe to thinke of change or amendement? O deere brother, let these men harken to this excellent discourse of holy Saint Chrysostom, which ensueth.

An excellent
discourse &
exhortation
of S. Chrys.
hom. 2. in
Psal, 50,
If thou be a wicked man, (sayth hee) thinke vpon the Publican. If thou be vncleane of lyfe, consider the harlot. If thou be a murtherer, remember the theefe. If thou be a swearer, call to minde the blasphemmer. Cast thyne eyes vpon Saul and
“ Paule, first a persecutor, and then a
“ preacher; first a violent robber, afterward a good steward and dispenser, First chaffe, afterwarde corne :
first

first a wolfe, afterward a shepheard “
first lead, afterward gold : first a Pi- “
rat, afterwards a good pilot : first a “
disperser, afterward a gatherer toge- “
ther : first a breaker down of Gods “
vineyard, afterward a Planter : first “
a destroyer . afterwarde a builder. “
Thou hast scene manifolde wicked- “
nesse, but nowe behold vnspokea- “
ble mercie. Thou hast hearde the “
pryde of the seruauant, consider now “
the loue and clemencie of the Mai- “
ster. I will not thou say to me, I am “
a blasphemmer, I haue beene a perse- “
cutor, I haue led an vncleane & ab- “
hominable life, & therefore I doubt “
least I shall not be pardoned ; Say “
not so vnto me, for heere thou hast “
examples to the contrary, in euery of “
these and many other sinnes. Thou “
mayst safely flie to what port thou “
lyst, and that eyther in the olde or “
newe Testament. For in the olde, “
thou hast Dauid, in the newe thou “
hast Paul. I will not haue thee ther- “
fore alledge excuses vnto me, for co- “
uering thine owne cowardnesse. “
Hast thou sinned, repent: hast thou “
sinned a thousande times, repent a “
thousand times vnfeynedly. Thys is “
the onely oyntment that may bee “
poured

“ poured into an afflicted conscience,
 “ the torment whereof I doe well
 “ knowe. For the deuill standeth by,

The speech whetting hys sword of desperatian,
 of the deuill and saying vnto thee; Thou hast ly-
 to a soule ued wickedly all thy youth, and thy
 loden with former daies thou hast mispent, thou
 sinne. hast haunted playes, and spectacles

“ with thy companions, and followed
 “ after loose and lasciuious women;
 “ thou hast taken other mens goods
 “ from them wrongfully; thou hast
 “ beene couetous, dissolute, and effe-
 “ minate: thou hast forsworne thy
 “ selfe: thou hast blasphemed, and
 “ committed many other heynous &
 “ wicked crymes, and therefore what
 “ hope canst thou haue of saluation?
 “ Truly none at all. Thou art a meer
 “ cast-away, and canst not nowe goe
 “ backe, and therfore my counsaile is,
 “ that nowe thou vse the pleasures &
 “ commodities of thys worlde, and
 “ passe ouer thy time in mirth of harr,
 “ without cogitation of other affaires.

“ These are the words of the deuill

S. Chri- (louing brother) these are the coun-
 stoms cou- sailes & perswasions of our enemie.
 saile against, But mine are contrary. If thou haue
 the deuils fallen, thou maist rise againe. If thou
 temptation. haue beene a lost companion, yet
 thou

thou maist be saued. If thou haue “
committed fornication and adulte- “
rie in times past, thou maist be con- “
tinent for the time to come. If thou “
haue haunted plaies & games, thou “
maist draw backe thy foote from “
hence-forth. If thou haue delighted “
in leude and euill company, thou “
mayst heereafter acquaint thy selfe “
with good. Thys onely is necessarie, “
that thou begin thy conuersion out “
of hand, and that thou repent, and “
take in hande to reforme thy selfe, “
though it be at the first but a little. “

Let thine eyes begin but to shed “
foorth one teare, enter into thy con- “
science, consider thy selfe but indif- “
ferently, examine thine actions and “
what they deserue: lay before thy “
face the day of iudgement with the “
torments of hell on the one side, & “
the ioyes of heauen on y other. Re- “
pent, confesse, amend thy life, seeke “
a medicine for thy wounde out of “
hand while thou art in thys life, in “
what state or condition soeuer thou No tyme
be. Yea if thou be vppon thy death- too late to
bedde, and ready to breath out thy repent.
soule and spirit, feare not to repent, “
for that Gods mercy is not restrained “
by the shortnesse of tyme, Which I “
speake

“ speak vnto you (my deere bretheren)
 “ not to make you heereby the more
 “ negligent, but onely to stirre you vp
 “ to the confidence of Gods mercy, &
 “ thereby to auoyd the most daunge-
 “ rous gulse of desperation. Hetherto
 “ are the wordes of this holy and lear-
 “ ned Father.

In which long & large dyscourse
 of hys, we are to note, that (together
 with most excellent encouragement
 which hee gyueth to all sinners, of
 what state & condition soeuer they
 be, in all times and seasons to trust
 in Gods mercy, and neuer to de-
 spaire) he giueth also an wholesome
 admonishment, that we should not
 by thys confidence become more
 negligēt in reforming our liues, but
 rather doe it out of hande, without
 all delay or procrastination. Where-

An exhorta-
 tion & ad-
 monition
 of S. Augu-
 stine, Ser, 58
 de temp.

vnto in like manner the holy Father
 S. Augustine in like exhortation a-
 gainst dispayre, dooth endeouour
 most vehemently to stirre vs vp, in
 these words. Let no man after a hū-
 dred sins, nor after a thousand, de-
 spaire of Gods mercy, but yet so let
 “ hym not despayre, as he seeke pre-
 “ sently without all stay, to reconcile
 “ himselfe to God by amendement of
 life;

life, least perhaps, after that by cu-
stom he hath gotten a habite of sin,
hee be not able to delyuer himselfe
from the snares of the deuill, albeit
he would.

And in the very same sermon he
discourseth yet further of the same
matter, in manner following. Not
euery man that hath sinned, but he
that perseuereth in sin, is hateful and
abominable in the sight of G O D.
For that no man must distrust of
Gods mercy towards him that will
amend and leaue his sinnes. For that
God himselfe as a most sweet com-
forter, hath said by his prophet. *That* *Eze. 11. 33,*
the impietie of a wicked man shal not
hurt him, at what time soeuer he shall
returne from the same. But yet thys
great mercy of the Lord, is then on-
ly profitable vnto vs, if we delay not
our conuersion, nor doe multiply
sins vpon sins. Which I will declare
vnto you by the example of wounds
& ruptures of our body, by which,
the infirmities also of our mind and
soule may be conceiued.

Thus then we see, if a mans foote, A similitude
leg, or arme be broken, with howe of the body
great paine the same is restored to to expresse
hys accustomed strength. But if any the misery
member

of the soule member of our body shold be bro-
by multipli- ken twise or thrise, or more often, in
ing sinne. one and the selfe same place: your

“ charitie can imagine, howe hard a
“ thing it were for that part to recouer
“ her perfect health againe. So fareth
“ it (deere bretheren) in the woundes
“ and ruptures of our soule. If a man
“ do commit sin once or twise, and do
“ vnfaignedly without dissimulation,
“ make his refuge to the medicine of
“ repentance, he doth out of hand ob-
“ taine health againe, and that some-
“ times without any skar or blemish
“ of the disease past. But if he begin to
“ adde sins vpon sins in such sort, that
“ the woundes of his soule do rather
“ putrifie within him, by couering &
“ defending thē, then heale by repen-
“ tance and confession, it is to be fea-
“ red, least that heauie speech of the
“ Apostle be fulfilled in him, to whō
he sayth; *Doost thou not knowe, that
the benignitie of God is vsed to bring
thee to repentance? but thou by thy
obdurate and irrepentant hart, doost
heape to thy selfe wrath, in the day of
Vengeance, and of the reuelation of
Gods iust iudgement.* Thus farre S.
Augustine.

Rom, 2,

But nowe (deere Christian bre-
ther)

ther) what can be spoken more effectually; eyther to erect vs to hope and confidence in Gods mercie, or to terrifie vs frō presumption in delaying our amendment, then heere hath been vttered by these noble pillars and Fathers of Christes church, and most excellent instruments and temples of his holie Spyrit? The diuine wisdom of almighty God, in a certaine place, sayth; That y words of wise men, ought to be spurs vnto vs, and as it were nayles, driuen into the depth of our hearts, meaning therby that we should be stirred vp, and most vehemently moued, when we heare such wise men as the holie Ghost there meaneth (which in deed are only they y haue the knowledge and true feare of God,) make such exhortations vnto vs, and gyue vs such wholesome admonishments, as these godly Fathers in thys great affaire haue done. And how is it then (deere brother) that we are nothing styrred vp thereby, nothing quickened, nothing awaked? Well, I will conclude thys whole Chapter and treatise, with another exhortation & admonishment of S. Augustine, for that besides the graue authoritie of

Good mens
wordes
ought to
moue vs
greatly.
Ecclesiastes 2

A notable
discourse of
S. Augu-
stine tou-
ching our
conuerſion.
Ser. 183, de
temp.

of the man, (which ought to moue vs much,) I thinke nothing can be ſpoken more excellently, or more agreeing to our peculier purpoſe, Thus then he ſayth. Almighty God doth neuer deſpiſe the repentance of any man, if it be offered vnto him ſincerely and ſimply; nay, he accepteth the ſame moſt willingly, embraceth the penitent, and endeouoreth to reduce hym to hys former ſtate wherein he was before he fell. And

“ that which is yet more; if a man be
“ not able to fulfil the whole order of
“ his ſatisfaction, yet dooth not God
“ reſuſe the leaſt repentaunce that is,
“ though it be done in neuer ſo ſhort
“ a ſpace. Neyther doth he ſuffer the
“ reward to perriſh of any little cōuer-
“ ſion. And thys doth the Prophet E-
ſay ſeeme to me to ſignifie, when he
“ ſaith in gods perſon to the people of
“ Iſrael; I haue contriſted thee a little
“ for thy ſinnes, I haue ſtricken thee &
“ turned my face from thee; thou haſt
“ been ſad & haſt walked in ſorrowe,
“ and I haue comforted thee againe.
“ Theſe examples then of repentance
“ (deere bretheren) we hauing before
“ our eyes, let vs not perſeuere in wic-
“ kednes, nor diſpaire or reconcilliati-
on,

Eſay. 58,

on, but rather let vs say with a confident hart, we wil turn home to our Father, and present our selues vnto our God, for trucly (my bretheren,) hee will neuer turne away from the man that turneth vnto hym. Himselfe hath sayde, y he is a God which draweth neere vnto vs, were it not that our sins doe make a seperation betwixt him & vs. Let vs take away then the seperation and obstacle, & so nothing shal let our coniunction with him, which he greatly desireth. For to thys end did he create vs, that he might bestowe vppon vs eternall blisse in the kingdom of heauen. He did not make vs for hel, but he made Hell not his kingdome for vs, and hell for the made for deuill. So hee sayth in the Gospell. man.

Come ye blessed of my father, enjoy the kingdome prepared for you, from the beginning of the world. And to the damned; *Depart from me, ye accursed into euerlasting fire, which is prepared for the deuill and his angels.*

If then hell fire was prepared for the deuill, and the kingdom of heauen for man, from the beginning of the world, it remaineth onely, that we prouide, not to loose our inheritance by persisting in sin. So long as

Y.

we

In thys lyfe we are in thys lyfe, howe manie or
 repentance great focuer our sinnes may be, it is
 is auailable, possible to wash them away by true
 but not af- and vnsained repentance, but when
 ter. we shall once depart frō this world,

“ albeit then wee doe repent, (as no
 “ doubt but we shal from the bottom
 “ of our harts,) yet shall it auaille vs
 “ nothing. And albeit our teeth doe
 “ gnash, our mouth cry out, our eyes
 “ gush foorth in teares, and our harts
 “ lament with innumerable cōplaints
 “ and supplications, yet shall no man
 “ heare vs, no man assist vs, nor so
 “ much as with the typp of hys finger
 “ giue vnto vs a drop of water to coole
 “ our tongue amidst her torments, but
 “ we shal receiue that lamentable an-
 “ swer which the rich glutton receiued
 “ at the mouth of Abraham, *There is*
 “ *betweene vs and you a great distance,*
 “ *so that none may passe from vs to you,*
 “ *nor from you to vs.* Hetherto lasteth
 S. Augustines exhortation. And
 there-withal think I it good to con-
 clude thys Treatise.

FINIS.

The end of the second and last
 Booke, tending to Re-
 solution.

A necessarie Table, guiding
the Reader to euerie Chapter in thys
Booke, as also to euery particuler
argument handled in each
Chapter.

The first Chapter.

*Of the manifold perils that ensue to the worlde, by
inconsideration: and how necessary it is for euery
man, to enter into cogitation of his
owne estate.*

The seuerall matters handled in this Chapter.

THE charitable proceeding of GOD by hys
Prophets, in fore-telling men of theyr wic-
kednes, and reuealing the cause thereof. page, 1,

The danger of inconsideration, declared in
two speciall causes. codem.

The complaint of the Prophet Ieremie, for in-
consideration. page, 4,

The misterie and sealed secreete of inconsidera-
tion. page, 6,

Lack of cōsideration, cause of eternal destruc-
tion: a poynt that fooles will not consider. 7. 8,

Inconsideration the cause of so much sinne at
this day. page, 10,

Wilful malice, obstinate corruption in the va-
nities of thys lyfe, and idle negligence: three spe-
ciall causes of inconsideration. 12, 13, 14.

How we must stand vpon our watch, that con-
sidera-

THE TABLE.

consideration is the only doore to our watch : wyth the many comodities & effects thereof, 17, 18,

That all vertues are stirred vp & quickned by consideration. page, 19,

Howe holy men exercised themselves in consideration : namely the three first Patriarches. Moses, Iosua, King Dauid, king Salomon, & king Ezechias : as also what fruite holy Iob gathered by consideration : and two principal effects ensuing thereon. page, 20, 21, 22

The importance of consideration breefely described. page, 26

The second Chapter.

That there is a God, which rewardeth good & euil, against al the Atheists of old, and of our time. With the proofes alledged for the same, both by Iewe and Gentile.

The matters handled in this Chapter, are diuided into foure Sections.

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"a remarkably learned

"Book, in folio, in-
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"Discourse against

"Synbolizing with

"Antichrist in

"ceremonies: especially

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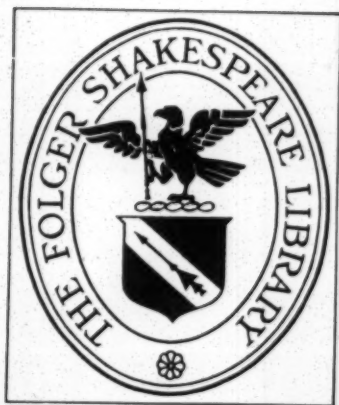
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